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AFROCENTRIC MODEL FOR THE DEVELOPMENT OF A LOCAL CHURCH MISSION STATEMENT

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DARYL B. INGRAM
DALLAS, TEXAS

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ABSTRACT

AFROCENTRIC MODEL OF THE DEVELOPMENT OF
A LOCAL CHURCH MISSION STATEMENT

by

Daryl B. Ingram

Historic Allen Chapel AME Church, Fort Worth, Texas

United Theological Seminary, 1995

Mentors: Dr. Gayraud S. Wilmore, Dr. James T. Roberson

This model of ministry was designed to develop an Afrocentric mission statement for an African American congregation. This model sought through mission statement development to elicit focal direction for an African American congregation by concentrating on spiritual discernment of God's will for that congregation. The report outlines biblical, theological, and sociological bases for the development of an Afrocentric mission statement. Methodology entailed empowerment of a project group to articulate a mission statement, training of the group, and participation of the group. The project produced a viable Afrocentric mission statement through full lay participation.

CHAPTER 1

INTRODUCTION

Historic Allen Chapel African Methodist Episcopal Church seeks to define its Christian mission as an African American church that is faithful to an Afrocentric approach. The model of ministry takes seriously that as individual members have various gifts and graces given by God, so does each congregation. The writer of Revelation addresses each church of Asia Minor with an assessment of its divine calling and practical ministry.[1] The writer analyzes each church on the basis of its purpose in the Kingdom of God.

Thus, Historic Allen Chapel and other African American churches must perceive the nature of the Christian church through the clear lens of the Afrocentric cultural perspective. To do otherwise, would be to deny the considerable African heritage in the Bible and antiquity. Because of a different methodology of acculturation, African American churches can not simply overlay the Eurocentric church with a Black cultural veneer and it be true to their God-given desire, talent and expression. Each African American congregation should seriously consider its pivotal

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[1]Rev. 2-3 NRSV.

role in the Kingdom of God and its impact on the community it serves.

The model of ministry involves a small group whose sole purpose is to articulate a mission statement. The process will involve an interdisciplinary approach utilizing theological resources and contemporary management resources including group bible study, group devotional/praise, Total Quality Management (TQM), Afrocentrism,[2] and biblical/theological instruction. The small group will be comprised of the pastor and several laypersons who will be catalysts for the congregational expression of Historic Allen Chapel's mission.

The approach is interdisciplinary in the sense that all disciplines provide helpful insights to the articulation of a particular perspective. In this case, interdisciplinary approach refers to the holistic use of disciplines for problem solving or issue resolution.

C. Eric Lincoln asserts this view when he writes,

> The interdisciplinary approach lends to the theological enterprise a broader company of minds, a larger perspective on the real world, an immediate engagement in social and moral experience which eliminates the need for the hypothetical, and which does not postpone the opportunity to test, to serve, to make judgments to shore up deficiencies and reconsider the nature of the call and the parameters of calling.[3]

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[2]Afrocentrism is synonymous with Afrocentricity and its more contemporary term, Africentrism.

[3]C. Eric Lincoln, "Theological Education in an Interdisciplinary Context," *Journal of the Interdenominational Theological Center* 8 (Spring 1981): 116.

The true interdisciplinary approach gleans from the panorama of human experience appropriate applications for the advancement of theological understanding. This moves the theological task from the isolation of ivy tower philosophical speculation and spiritual meditation to full engagement with the world and its complicated issues. All sciences are helpful in this enterprise.[4]

Gayraud S. Wilmore concurs in his definition of African American Religious Studies which includes all "data related to the religions of persons of African descent".[5] The total African American experience culminates the African American religious expression, understanding it as the pinnacle of African ontology. Wilmore further suggests that this understanding gives rise to the holistic perspective of African American subculture as a marginal part of American culture and a unified whole.[6]

The interdisciplinary approach is consistent with African heritage and cosmology which sees the universe as a unified whole where there are no barriers between the scared and secular realms. It is "anthological," combining the aspects of all disciplines. It is the appropriate view of this model of ministry which asks for the particularity of

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[4]Ibid., 117.

[5]Gayraud S. Wilmore, ed., *African American Religious Studies: An Interdisciplinary Anthology* (Durham: Duke University Press, 1989), xiv.

[6]Ibid., xv.

purpose of a church in divine will. In other words, what does God want us to do?

Besides biblical and theological understanding, TQM and Afrocentrism support this interdisciplinary approach. Roger Tunks defines TQM as:

> Total Quality Management is the involvement and commitment of both management and employees to conduction business by consistently meeting or exceeding customer expectations.[7]

TQM is a managerial style that incorporates a process of continuous improvement with constant feedback in a structured way to produce optimum results. Its key pioneer is W. Edwards Deming who refined this American-developed managerial style in Japan.

TQM originated as an engineering statistical analysis of productivity that allows inputs from all levels of production. The content of the process is clearly defined. Thus, improvement depends on process enhancement. The foundational premises of TQM are that each organization has a primary task, core process, which it does, and that it, through full organizational participation, can continually improve the core process for excellence. Excellence means exceeding the expectations of the people you serve.[8]

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[7]Roger Tunks, *Fast Track to Quality* (New York: McGraw-Hill, 1992), 13.

[8]Ezra Earl Jones, *Quest for Quality in the Church: A New Paradigm* (Nashville: Discipleship Resources, 1993), 8-9. Excellence, in TQM terms, means reaching the third level of expectation, delight.

For issues of consideration, a composite group of the many organizational levels is assembled to address these targets of improvement. This group is commonly called a process action team (PAT) which receives a specific charter to accomplish and disbands on charter completion.

Thus, for the model of ministry described in this paper, TQM will provide a framework for engagement of the entire congregation in the mission articulation. It affords inquiry into the primary task of the congregation. It solicits opinions of all segments of congregational life, internal and external, in conjunction with God's will to elicit a particular, peculiar purpose of the people and their leaders.

Along with TQM, Afrocentrism supports this interdisciplinary approach. Afrocentrism is the age-old cosmological view of life through African cultural lens. Afrocentrism is not a new phenomenon that began with Molefi Kete Asante, generally considered the father[9] of Afrocentrism. David Walker and Henry McNeil Turner were clearly Afrocentric long ago as well as the first slave who said, "Everybody talkin' 'bout heaven ain't goin' there." In much the same way that James Cone gave current expression to an older Black Theology, Asante has articulated a truth in a way that is relevant today to the larger human

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[9]Molefi Kete Asante, *The Afrocentric Idea* (Philadelphia: Temple University Press, 1987), 6.

community beyond the African culture.

Afrocentrism is a corrective critique of African people to the long held assertion that Eurocentric ideologies are universal and definitive.[10] It confirms that African ways of living have survived the cruel enslavement process and exist today as a testament to the genius of peoples of African descent. Shouting in the worship experience, jazz, blues, gospel music, and many other Africanisms and African Americanisms confirm this cultural perspective.

Asante claims, "Afrocentricity is the belief in the centrality of Africans in post modern history."[11] This seems to suggest that Afrocentrism, like Eurocentrism, claims universality, yet Asante asserts that "it is only one way to view the world."[12] Afrocentrism is complementary, not exclusive of other cosmological perspectives. Afrocentrism and TQM, though different in ethnological perspectives, can be coordinated together.

Afrocentrism depends on the choice of the person, not one's ethnic background or geographical origin.[13] It is only directive for people who choose this particular

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[10]Ibid., 3; idem, *Afrocentricity* (Trenton: Africa World Press, 1988), 6.

[11]Molefi Kete Asante, *Afrocentricity* (Trenton: Africa World Press, 1988), 6.

[12]Ibid., 89.

[13]Ibid., 104.

cultural perspective. African people either in diaspora or on the continent can be Eurocentric due to our double consciousness as explained by W.E.B. DuBois[14] and the dominance of Eurocentrism in world culture.

Afrocentrism, in its broadest sense, is the cultural expression of African oriented people where Africa and its multi-faceted cosmology serves as the point of departure to discuss and evaluate all human communication and interaction. It sees Africa as a center of self-determination. This perspective is crucial in an African American church's understanding of its particular mission.

Thus, TQM and Afrocentrism enhance the interdisciplinary approach in the way that they define mission by providing a framework for group input and a particular cultural perspective. They move biblical and theological investigation in the real world of life. The interdisciplinary approach marries the seminary, the sanctuary, and the streets to a unique view of God's purpose for the local church providing meaning and hope to a people caught in the web of nihilism and despair.

The process will be undergirded spiritually by the group bible study and devotional/praise discerning God's will for the church, sociologically by TQM emphasizing full participation of the entire congregation in goal setting and

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[14]W.E.B. DuBois, *The Souls of Black Folk* (1903; reprint, New York: Bantam Press, 1989), 3.

decision-making, culturally by Afrocentrism engendering positive self-affirmation, and intellectually by biblical/theological instruction providing a solid analytic perspective.

Two compelling questions[15] will anchor the small group quest for the mission statement. These questions are:

1. What is the will of God for the church universal and this church individually?

2. What is the nature and mission of the church, universally, denominationally (AME), and locally?

Historic Allen Chapel AME Church has weathered the storms of life for over one hundred twenty-five years serving the city of Fort Worth as a Christian center of worship, witness and service. Yet, a definitive statement of purpose has not been written which, with a considerable ministerial leadership turnover, has produced a wandering performance. In administrations of strong leadership, the congregation has thrived spiritually and numerically. In other times, it has merely survived. However, defiantly as the majestic building adorned its seedy surroundings, the congregation has persevered without a clarion concept of its calling.

Through this model of ministry, Historic Allen Chapel will be able to capture the driving purpose of its one

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[15]These questions were developed in a consultation with Dr. Darryl Trimiew, Associate Dean, Brite Divinity School at Texas Christian University.

hundred twenty-five year existence expressing why it succeeds as a body of Christ. More critically, this small group will write the distinctive mission statement for this present age. This mission statement will be a God-revealed expression through the fervent prayers and hard work of the participants.

The purpose of this paper is to demonstrate the need for such a mission statement and to describe the resulting process that is true to Afrocentrism. It also will offer a replicable model of ministry.

Chapter 1 introduces the concept of the model. Chapter 2 describes the context of ministry and the ministry challenges to which the model responds. Chapter 3 describes the theological basis for the model. Chapter 4 describes the model's design and implementation. Chapter 5 describes the results of the model from its implementation. Chapter 6 contains the conclusions and the assessment of the replicability of the model.

Historic Allen Chapel will have a practical statement of why it exists for the glory of God through Jesus Christ our Lord empowered by the Holy Ghost and a rallying cry for another one hundred twenty-five years of Christian worship, witness, and service.

CHAPTER 2

THE MINISTRY CONTEXT

Historic Allen Chapel AME Church has served the typical Texan community of Fort Worth for over one hundred twenty-five years as a spiritual center of God that provided counsel and comfort to African Americans. Since May 1991, the writer has served as the pastor of Historic Allen Chapel. This chapter will discuss the church/community, its pastor, and the immediate crossroads of concern with the intent to discern a God-given focus for Historic Allen Chapel's specific mission in the Fort Worth/Tarrant County community.

Cowtown & the Chapel

Cowtown, USA

Amon G. Carter, the founder of the *Fort Worth Star-Telegram*, chose as the newspaper's epithet, "Where the West Begins". His vision has been the prevailing image of Fort Worth, the most Western of all Texas cities. It has epitomized the ideal of a dusty, cattle-driving Western town. Even today, Fort Worth bears the image of "Cowtown, USA."

Fort Worth was established as a frontier army post

thirty miles west of Dallas on a branch of the Trinity River in 1849 by Major Ripley Arnold and named for General William Jenkins Worth, who distinguished himself in the Mexican War.[16] The city incorporated in 1873.

The outpost became a stopping place on the storied Old Chisholm Trail and a shipping point for the great herds of Longhorn cattle being sent to northern markets. Its dominant image evolved from the many transitory cattlemen, many of whom were African Americans.[17] In fact, a small area near today's downtown area was called "Hell's Acre," infamous for its outlaw bandits such as "Billy the Kid" and reckless cowboys.

With the introduction in 1876 of the first of the nine railroads to Fort Worth and with the subsequent West Texas oil boom, the city became a metropolitan entity of more than a million people with a Western flavor. This most typically Texan town of all Texas cities is a blending of cattle, oil, finance and manufacturing industries. Since World War II, Fort Worth has become a Southwestern center of aerospace, education, transportation, and industry rivaling its twin city, Dallas.

Fort Worth is a diverse metropolitan city of 447,619

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[16]Fort Worth Chamber of Commerce, *History of Fort Worth* (Fort Worth: Fort Worth Chamber of Commerce, 1990), 1-8. This with other cited references form the background for this historical account.

[17]Susan Wlosczcyna, "Film Aims to Widen Range of Westerns," *USA Today*, 12 May 1993, B1.

persons[18] with over a million in Tarrant County. Minorities, mostly African and Hispanic Americans, comprise over 40% of the city with 98,532 African Americans (22.0%) and 87,342 Hispanic Americans (19.5%). In 1990, the median age was 30.3 with 24.7% under 18, 54.4% ages 18-59, and 20.6% over 60. It had a typical Baby Boom generation population of 36%, 25-49. 173,100 households shared a per capita income of $13,162 with more below $25,000 (105,948). While 71.6% of persons under age 28 have high school degrees, only 21.5% have a bachelors degree or better.

Economically, a blend of air transportation, aircraft manufacturing, electronic manufacturing, motor vehicle manufacturing and other service-oriented companies support the community, with aircraft manufacturing being the community leader.[19] Yet recently, defense downsizing has eroded some of the industrial base through the shrinking defense industry. Fort Worth has experienced personnel losses at Lockheed[20] and Bell Helicopter, and the closure of Carswell Air Force Base. Somewhat offsetting these losses has been the expansion of Motorola and General Motors

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[18]Department of Commerce, Bureau of the Census, "1990 Census Data," Summary Tape File 1A, 3A, National Archives, Washington, D.C. The statistics in the remainder of the paragraph were developed from the same data.

[19]Fort Worth Chamber of Commerce, *Fort Worth Metropolitan Area 1993 Statistical Profile* (Fort Worth: Fort Worth Chamber of Commerce, 1994), 1-4.

[20]Lockheed's Fort Worth plant was owned by General Dynamics until their merger in 1993.

and the reassignment of Carswell as a reserve force center. Consequently, the unemployment rate has remained relatively low at 5.9%.[21]

The Fort Worth Independent School District, the leading educational district among twenty quality school districts, provides quality elementary and secondary education opportunities. The University of Texas at Arlington, Tarrant Community College District, Texas Christian University, and Texas Wesleyan University provide a stellar base of post-secondary education privileges.

Culturally, Fort Worth exhibits more than its Western image which is symbolized by the Stockyards District. The quality of life is enhanced by the Cultural District with several art and science museums, including the world renowned Kimball Art Museum, and the Fort Worth Zoo, one of the nation's best.

Historic Allen Chapel, located on the fringe of downtown, faces a distinctive community composition. Census tracts 1010, 1011, 1018, and 1017 surround the church.[22] The total population is 8,659 with much of this area commercial. The majority of the population is minority with 56.3% African American and 22.2% Hispanic. The median age

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[21]A quote from the Texas Employment Commission located on Highway 80, April 1, 1993.

[22]Department of Commerce, Bureau of the Census, "1990 Census Data," Summary Tape File 1A, 3A, National Archives, Washington, D.C. All statistics in this paragraph are based on this information.

is 29.3, lower than the city's (See Table 1). The per capita income is less than $6000. One thousand nine hundred three households inhabit this area with 63.4% families, of which 59.2% have a female head of household. In tracts 1010 and 1018, there are two public housing sections.

TABLE 1

DEMOGRAPHICS FOR CENSUS TRACTS 1010, 1011, 1017, 1018

Tract	Population	White	Black	Hispanic	Other
1010	3617	30	1405	1267	915
1011	1757	234	969	363	191
1017	2796	153	2292	231	120
1018	489	189	213	57	30
Total	8659	607	4879	1918	1156
		(7.0%)	(56.3%)	(22.2%)	(13.3%)

The above table indicates that the community around the church is economically disadvantaged with a disproportionate number of single female heads of household. This makes it a typical poverty-stricken area. This contrasts with the residence of most African Americans in regions 7 and 8 as seen in Appendix 2. 87% (85,472) of African Americans live in this area, comprising 59.5% of the region's population.[23] In addition, the most affluent African Americans live in suburban areas, regions 14-22.

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[23]Ibid.

The Chapel

Amidst the development of the Wild West, African Americans provided the foundational support for excellence as we have in the "King Cotton" South. Unlike the West as depicted by television, the real Wild West have many African American cowboys with a significant presence.[24] Similarly, Fort Worth and Tarrant County evolved through crucial African American contributions.

Rev. Moody, a wandering circuit rider, met with five African Americans in the home of Mrs. Emily Patterson to hold religious services some time in 1870.[25] This small group was the beginning of Historic Allen Chapel AME Church, one of the city's first churches. Descendants of Mrs. Emily Patterson are still members today, namely, Dr. James E. Guinn, III and his family.

As the community advanced, Historic Allen Chapel provided spiritual nurture and care. Each level of development brought facilities growth and membership increases.

Historic Allen Chapel planted herself in the African American section immediately east of the courthouse and downtown. Here lived the servants, workers, and persons of

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[24]Susan Wloszczyna "Film Aims to Widen Range of Westerns," *USA Today*, 12 May 1993, B1.

[25]Joe E. Standifer, "Record of the Past, 1981(?)" TMs, Historic Allen Chapel Archives, Fort Worth. This forms the basis of this historical account of Allen Chapel AME Church.

African heritage. This area was the height of African American business, culture, and community in 1930's and 1940's.

In its midst, Historic Allen Chapel took its first meeting place on Second Street in a one room house. In 1873, a small one room brick building was secured, but increased membership and interest subsequently led to a larger brick building. Burdened by the people's needs, Revs. W.E. Reed and S.D. Russell began and built the first major church at our present location,[26] the corner of First and Elm Streets. This 1891 building provided a much needed spiritual uplift for the teeming Fort Worth community.

On December 22, 1912, led by Rev. R.S. Jenkins, the membership held a $25 rally for the building of a new church. On that day, more than one hundred members gave more than $2000. With this mighty impetus, Rev. Jenkins designed a magnificent structure whose architect, Mr. William S. Pittman, was master builder. This historically recognized, modified Gothic structure towered over the African American community, providing a symbol of transcendent hope of spiritual empowerment and moral strength. This building was the first of four major African American churches in the area. This marvelous building is yet an anchor of Christian hope.

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[26]Ibid. The present location was purchased by Rev. George Taylor in 1878.

In 1928, led by Rev. H.A. Carr, the present church building was completed with the addition of a specially designed pipe organ and pews. This rounded out a wonderful worship setting of stained glass mosaic windows, rich mahogany-colored features, and a tall gold-trimmed patterned ceiling. For nearly fourscore years, this sanctuary housed worship, weddings, baptisms, revivals, and other meetings as the citadel of God.

Under the leadership of thirty-one pastors Historic Allen Chapel has been in the forefront of Fort Worth history. The first day nursery was held in the church basement while the parents worked. The first African American school, James E. Guinn School, began in the church basement. Mr. Bill "Gooseneck" McDonald, a staunch member and multi-millionaire, dominated Fort Worth's political scene in the early half of this century. Several churches of all denominations began at Historic Allen Chapel, in particular, Allen Chapel AME Church of Irving, Wesley Chapel AME Church of Fort Worth, Salter Chapel AME Church of Cleburne, and Beth-Eden Missionary Baptist Church of Fort Worth.

Over the years, the membership grew rapidly making Historic Allen Chapel a major congregation in African Methodism. Under the pastorate of Rev. H.A. Carr, many clubs and organizations were added, leading to significant growth. This was followed by Rev. J.H. Smith whose pastorate was

crowned with much success, highlighted by his famous book, *Vital Facts Concerning the A.M.E. Church*. Community popular ministries of Revs. P.F. Jackson, C.C. Davis, A.J. Bundage, and D.F. Harris increased membership and gained noteworthiness. During the Jackson-Davis administrations, Historic Allen Chapel reached its membership peak of over 1000. In 1956, the membership was 956.

Additionally, Historic Allen Chapel received three historic designations, the Texas Historic commission markers for the congregation's founding in 1870, and for the 1914 modified Gothic building, and the National Historic Register listing for the building. This signified that both the congregation and building were and are valuable Fort Worth assets, worthy of preservation.

Historic Allen Chapel's current membership numbers 426 persons, with 275 adults and 151 children.[27] This is 178 households of which the majority are married couples. The generational distribution is under 18, 32.2%, 18-59, 21.8%, and 60+, 46.0%. Yet, the Baby Boom membership is only 17.8% (93). Most members reside in suburban areas as illustrated in Appendix 3. Only four members live in the previously designated census tract areas. In fact, the average commuting distance for a member is ten minutes.

Table 2 is a comparison of the community's and church's

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[27]Historic Allen Chapel Membership Statistical File is the basis for this paragraph. See Appendices B and C.

generational populations. It clearly shows that Historic Allen Chapel membership is significantly older than the community, with twice the median age, less than one half as much as membership in the working ages, and twice as many members in the retired ages. Historic Allen Chapel seriously lacks an appeal to the Baby Boomers, the largest population segment.

TABLE 2

COMPARISON OF GENERATIONAL POPULATIONS

	Fort Worth	Historic Allen
Median Age	30.3	67.8
Under 18	24.7%	32.2%
18 - 59	54.4%	21.8%
Over 60	20.6%	46.0%
Baby Boomers (25-49)	36.0%	17.8%

Historic Allen Chapel is a compendium of a historic building, a diverse congregation of life-long adherents, multi-generational descendants, and newcomers. This provides for a church at a crossroads of decision. Historic Allen Chapel is now an urban church with a suburban mind.

In a town of divergent values, Historic Allen Chapel has been a stabilizing force for God. Like the ancient Israelites, Allenites have been faithful to God in terms of their vision of the divine associated with their historic site and legacy. The lovely thirty-foot stained glass

windows that depict Jesus Christ and Moses, the handsome pipe organ, and the inspirational banner, "Let all the earth keep silence before Him" exhibits a devotion to the church building like the Jewish devotion to the Temple.

On many occasions, Allenites expressed their hope of restoring the historic site as their sign of God's power and promise. Twenty years ago, when an opportunity to relocate in the African American community arose, the move was defeated by the staunch old-timers on the premise that the fathers and mothers had built this building for God and they should not abandon it. Perhaps, its early dominance of the neighborhood in membership and prestige has led to a dangerous elitism. Like the Israelites, the loss of this temple would be a damaging psychological blow.

Historic Allen Chapel is at the crossroads of survival. It must either relocate to a thriving neighborhood, reform its mission, or retire graciously. Only the second option is operative because of the congregation's desire to stay downtown in the treasured historic building. Either the former or latter option would seriously hamper the congregation's will to live.

The Old Testament minor prophets clearly shout across the centuries to Historic Allen Chapel to reform its mission. Amos clearly asserts that worship must be spirit-filled, not a hollow traditional expression of

convenience.[28] Zephaniah vividly exclaims that God is in the midst of our troubles and is our only hope of restoration.[29]

Historic Allen Chapel must reform its mission to become a regional church, not a chapel, which it effectively has been since the mid 1960's and the construction of the freeway near downtown. The intimate neighborhood is gone. Historic Allen Chapel must reach all of Fort Worth in new attractive ways. Roger O. Douglas suggests that this is a viable strategy for the center city church[30]. Historic Allen Chapel's ministries must be Christ-centered and based on the actual needs of people. With a God-praising, Christ-centered, Holy Ghost-empowered mission, Historic Allen Chapel will be restored as a mighty community servant.

The Concerned Leader

This nineteen-year odyssey of ministry has come to the crossroads of potential and performance where success and fulfillment reside at the end of the performance road and frustration and despair await the traveler of the potential road. My ministry faces a crucial period of transition. Important to this ministry is its leadership style evolving

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[28]Amos 5:18-27 NRSV.

[29]Zeph. 3:14-20 NRSV.

[30]Roger O. Douglas, "From Chapel to Regional Church," in *Center City Churches*, ed. Lyle E. Schaller (Nashville: Abingdon, 1993), 127-37.

from several sectors of expertise. Leadership style focuses on the manner of ministerial accomplishment.

The journey to the crossroads begins not with the call to ministry, but rather in the nurturing home of Christian parents, Charles and Eva Ingram. As a product of the disturbing 1960's, my core values came from a traditional American family of mother, father, and two children. These college trained parents stressed education, led fervent devotional lives dedicated to God by example, and led their children to Christ.

H. Richard Niebuhr suggests that the first call of the ministry is to discipleship, a challenge to follow Jesus.[31] My first call came in the spring of 1961 at Little Zion Missionary Baptist Church. I joined the church to sing in the choir, but during the baptism, a strange thing happened. Singing in choir was just not enough. My desire was to serve God's kingdom in a different way.

Almost immediately, the opportunity for leadership developed. My first church leadership opportunity was as Sunday School secretary, a coveted position for Little Zion youth. I held this position for six years, engendering a deep relationship with God and a healthy appreciation for the lay ministry.

Fourteen years after the first call, God called me

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[31]H. Richard Niebuhr, *The Purpose of the Church and Its Ministry* (New York: Harper & Row, 1956), 64.

again. The second call was to the ordained ministry.[32] Ordained ministry, as I have come to see, is the enabling of lay persons to enter the ministry of Jesus Christ. It is more than the serving of communion, the preaching of the Gospel, the visiting of the sick, and the acts of ministry. It is the creative enterprise of assisting others in finding their God-given abilities to serve the glory of God and God's people.

While at a youth convention, I acknowledged the pressing call of God which had developed over fourteen years of observing such great Christian ministers and leaders as Rev. L.T. Sanders, the man who baptized me, Dr. Martin Luther King, Jr., Rev. David Hamilton Jackson, Sr., my ministerial father, and Charles A. Ingram, my father, a humble layman at Little Zion.

My ministry began at St. Paul AME Church of Atlanta, Georgia on the fourth Sunday of August, 1975. At St. Paul, I served as associate minister (1975-1976), a position which I held also at St. Andrews AME Church, Sacramento, California (1977-1978), Johnson Chapel AME Church, Fort Worth (1978), and Bethel AME Church, Abilene, Texas (1978-1983). I have pastored several churches: Smith Chapel AME Church, Locust Grove, Georgia (1976-1977), Smith Chapel AME Church, Eastland, Texas (1979-1983), Sherman Chapel AME Church, Plano, Texas (1983-1984), Salter Chapel AME Church,

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[32]Ibid.

Cleburne, Texas (1984-1987), Murph Miller Memorial AME Church, Dallas, Texas (1987-1989), St. John AME Church, Mexia, Texas (1989-1991), and Historic Allen Chapel AME Church, Fort Worth, Texas (1991-present).

Four ministers focused my ministry, though there were many others. Serving as the assistant to Rev. George W. Baber, Jr. at St. Andrews, showed me that handicaps are no excuse for shoddiness in ministry. Blind for over fifteen years, yet he quoted the classics such as Shakespeare as though he read it today. His keen perspective of godliness emanated from his dedication to God and excellence, not bitterness. Rev. Baber taught me that excellence in ministry was both inspiration and perspiration as he led with diligence by remembering everyone's smell and name.

The second man, Rev. A.K. Quinn, a presiding elder in Southern California, showed me that gentleness anchors a ministry of love. This kind man served for over fifty years as minister in Los Angeles without a discouraging word said about him or from him. He led with love and gentleness. He had a shepherd's heart.

The third man, Rev. A.J. Davis, a presiding elder in West Texas, showed me that a prophetic witness anchors a ministry of commitment and substance. For nearly sixty years, he preached the Word of God, saving thousands in Florida, Oklahoma, and Texas. He led through preaching the Word.

The final man, Bishop John Richard Bryant, the Presiding Prelate of the Tenth Episcopal District for the African Methodist Episcopal Church, serves today as my Bishop. He is showing me the integrity of a Spirit-filled leadership. He knows how to confront without shrinking from the issue but not damaging the personality. His abilities to lead in brokenness remind me of the one in Isaiah 58, "the repairer of the breach. the restorer of the streets to live in."[33] He culminates the lessons of the previous three in one study of greatness in God. Yet, he adds a fourth dimension of humility. Humility in leadership allows the goodness and greatness of God to come forth.

Two other sectors of expertise enhanced my church leadership style: my formal educational training and military officership. At Georgia Institute of Technology, I studied aerospace engineering, which has led to the acquisition of strong analytical skills. Although not formally structured for leadership, I have been equipped to assess situations through a rational process that distinguishes personalities from processes to arrive at objective solutions. At Hardin Simmons University, I studied the theories of management, leadership and organizational development. The principles of leadership became a focus of my continuing study through the years. Intellectually, leadership encompassed me. At the Perkins

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[33]Isa. 58:12, NRSV.

School of Theology, I studied for the profession of the Christian ministry. The notable learning experience was not biblical, or theological, or some great treatise, but rather, who I am as a person, minister, and leader. Emotionally, leadership encompassed me.

Secondly, my experience as a military officer has shaped my leadership style. From working on an aircraft crew, I learned teamwork as a form of participatory leadership. The value of organizational structure was emphasized as it can insure uniformity, which is the foundation of constant success.

Consequently, I am at this crossroads as a capable, prepared Christian leader without a long distinguished record of achievement, but with a consistent potential of ability. All of my pastorates were small rural pastorates except Murph Miller and Historic Allen Chapel, which were urban parishes. The challenge becomes the proven, persistent performance of quality Christian leadership. But I have learned that this leadership comes from the cost of total surrender to God through Jesus Christ empowered by the Holy Ghost. This ministerial odyssey must follow the aim of Jesus Christ, with the power of the Holy Ghost and its gifts.

My analytical skills, vision, communication skills, and integrity are crucial strengths to the future enhancement in ministry. On the other hand, time management

is a key area for improvement. The current strengths and the improved skills will form the basis for my future leadership style.

After strengthening my areas of concerned skills, my leadership strength areas will propel a vision of future performance into existence. At Historic Allen Chapel AME Church, Fort Worth, growth in a new worship service and financial gifts have come from well developed and operated Church Planning Conferences. The budget was increased over 50% in two years.

My analytical and communication skills were very helpful in the previously mentioned enhanced ministry at Historic Allen Chapel. Also, these skills were the basis of successful ministries at Smith Chapel, Locust Grove and Eastland, Salter Chapel, Cleburne, and St. John, Mexia. The membership of these churches was strengthened spiritually and financially.

Integrity has rallied support in all my pastorates. Many members supported me because of my faithfulness to God's principles. This has allowed me to encounter many hard situations with positive solutions.

My church leadership in the next century will evolve into a highly visionary, delegatory role using the current strengths and improvements. This means a larger church family. In the larger church family, I would focus on the visionary aspect of ministry that enables others to

undertake a greater witness to Jesus Christ. My pivotal responsibility would develop the vision for the congregation while others envision and enact it. Prayer and praise are key disciplines for this goal. Improved time management would allow me to delegate responsibility but retain enough control to ensure quality completion.

I seek the glory of the Lord that will enable and bless God's people by vital growth. Thus, the goal of my ministerial odyssey is the leadership of a significantly larger Historic Allen Chapel.

At the Crossroads of Concern

Historic Allen Chapel AME Church urgently seeks to survive and I seek to thrive as a servant of God. The key issue in each situation is growth, the increase of God's presence, power, and praise in our midst. The crossroads is an excellent place to stop and reflect on our direction and purpose. Jesus in referring to discipleship stated that planning and preparation are essential:

> For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying "This fellow began to build and was not able to finish."[34]

Growth will come when we are led by Jesus Christ through the time-honored principles of planning and preparation. For

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[34]Luke 14:28-30 NRSV.

the Christian, these principles are discipline and devotion. The fusion of the growth needs of a church and pastor is a sign of God's presence and power.

The Need

The goal of all Christians is God's presence in this life and in the life to come. But the road to eternal life is uncertain. Thus, we are sometimes confused as to our purpose in light of our heavenly goal. In this sense, the mission of Historic Allen Chapel must be clearly re-defined to enhance a fuller participation by clergy and laity. The devotion to the historic legacy and building is symptomatic of the need for clear direction from God as to the interconnection of our anticipated heavenly life with our Christian work on earth.

Our mission serves as a criterion mapping out what God particularly expects of us. Each Christian community has its unique commission of Christ to perform in the fulfillment of the Kingdom. Historic Allen Chapel must refine her God-given mission for survival. Yet, a mission needs a vision of God's will to flow from and be based on.

Typically, God lifts a leader to share a vision of God's will. For this situation, my responsibility to God and God's people is to articulate the vision. But, visions are not simply products of one's own mind. God allows the visionary to harness the power of the collective mind of the

church for the articulation of God's will. The process of envisioning in contemporary terms is called "Total Quality Management."[35]

The Process

Paul is right; growth is God given.[36] To get our vision and mission clear, we must encounter God through Jesus Christ. One of the best ways to do this is through spiritual devotion and discipline. A serious encounter with the Scripture provides the way to Christ and God. A deepened prayer meditation provides the power for a Spirit-controlled life. Discipline evolves from a corporate relationship. A group of leaders, ministerial and lay, working together would assure accountability to devotion.

In TQM, a process action team (PAT) is chartered to resolve a specific issue. Likewise, a group of Historic Allen Chapel leaders would be chartered to develop a mission statement as a first step of long range planning. The group would study together the church's dilemma and construct a solution. This process will also ensure that the pastor is accountable for his own personal spiritual development through his accountability to the group. The delineation of

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[35]Total Quality Management (TQM) is the current management style which has been made popular by the Japanese because of its emphasis on customer satisfaction and full employee participation.

[36]1 Cor. 3:5-10 NRSV.

mission will provide objective standards of measurement which will assure quantifiable assessment of performance.

The Hope

Historic Allen Chapel will be revitalized as a servant community through the clear articulation of its mission. This preparation is the forerunner of significant growth to the glory of God for the salvation of God's people. Then, the prophet Isaiah best expresses my hope for Historic Allen Chapel AME Church: "The least of them shall become a clan, the smallest one a mighty nation; I am the Lord, in its time I will accomplish it quickly."[37]

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[37]Isa. 60:22 NRSV.

CHAPTER 3

THEOLOGICAL FOUNDATIONS

The African American church can answer many challenges by carefully stating its God-given mission. This mission statement is a reflection of the church's theological engagement with the meaning of its nature and purpose. This chapter will discuss a main problem facing the African American church, an Afrocentric concept of God, a tentative African American ecclesiology, and a local church theologizing process.

The Nihilistic Threat

Nihilism, dire despair, challenges the human family with self and communal annihilation in many ways. The unprecedented despair retards all human aspiration, which prevents it from reaching full maturity. The promising future collapses into the pitiful present with a "do nothing" mentality because it really does not matter, or the Epicurean philosophy, "Eat, drink and be merry; for tomorrow, we die," rules our lives.

A conversation with a thirty-some-year-old African American woman with a solid job and an impeccable credit rating illustrates this hopelessness. She asks her African

American male supervisor whether she should purchase a house with a thirty-year mortgage fearing that she would not live long enough to pay for it.[38] Her financial condition, maturity, and employment status affirm the appropriateness of the purchase. Yet, her communal environment negates so firmly her aspirations that she literally resigns from any hope of success.

This woman's experience is indicative of a deep sickness in American society. Donald G. Bloesch confirms this assertion in his view of the main threats in the U.S. today.[39] These threats are:

1. Technological Humanism
2. The Trend toward Collectivism
3. The Rise of Nihilism
4. Rebirth of Gods.

Nihilism has ravaged our society leaving us to wonder what hit us, who hit us, where were we hit and how were we hit, and when were we hit. Nihilism debilitates human endeavor and resolution. Bloesch illustrates its menacing threat when he writes,

> Nihilism is born out of disillusionment with the genius of technology and its penchant for collectivism. It is the last assert of the solitary and strong-willed individual (the superman or ubermench) against mass

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[38]This is an account of a discussion with a Historic Allen Chapel member who expresses the concern about the fear and despair which this young woman experienced.

[39]Donald G. Bloesch, *Crumbling Foundations: Death & Rebirth in An Age of Upheaval* (Grand Rapids: Academie, 1984), 65-80.

civilization.[40]

This profound meaninglessness finds its clearest expression in the African American community through high poverty levels, dysfunctional family life, deteriorating neighborhoods, and high unemployment. The Mike Tyson incident, the Rodney King rebellion, the O.J. Simpson trial, the Joycelyn Elders firing, and the Republican "Contract with America" are signs of despair in the African American community.

Cornel West in his book, *Race Matters*, claims that this despair has torn at the very soul of the African American community when he says,

> And a pervasive spiritual impoverishment grows. The collapse of the meaning of life--the eclipse of hope and absence of love and self and others, the breakdown of family and neighborhood bonds--leads to the social deracination and cultural denudement of urban dweller, especially children. We have created rootless, dangling people with little link to the supportive networks--family, friends, school--that sustain some sense of purpose in life.[41]

For West, nihilism, this "life of horrifying meaninglessness, hopelessness, and lovelessness"[42] has taken solid rooting in the African American neighborhood, especially in the central core of the cities. Scores of homeless families and the hideous gang violence indicate the

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[40]Ibid., 74.

[41]Cornel West, *Race Matters* (Boston: Beacon Press, 1993), 5.

[42]Ibid., 14.

nihilistic threat that confronts our hope of ethnic survival.

However, God, the sovereign Creator, always addresses and answers nihilism with hope. The symbolism of God's harmony above the abyss in the first creation story[43] shapes the foundation of our hope. This is fortified through the subsequent Christian doctrine of ex-nihilo, the creation of the world out of nothing. This suggests that God will fashion a structure of hope against utter hopelessness. The church is that structure which can buffer humanity against the nihilistic threat. In the church, God provides a safe haven.

Bloesch offers a method of how God does this when he writes,

> On the basis of biblical prophecy, our Puritan forebearers looked toward a latterday outpouring of the Holy Spirit, when the church would witness new breakthroughs in Christian mission when the gospel would be proclaimed to every nation. A church under the cross of persecution will emerge triumphant through revival which has its roots not in new techniques of communication but in the initiative of the Holy Spirit.[44]

Thus, God empowers the church through the Holy Ghost to buffer the menacing effects of nihilism for the growth and prosperity of humanity. Critically, the union of divine initiative and human agency produces this needed result in

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[43]Gen. 1:1-2:4a NRSV.

[44]Donald G. Bloesch, *Crumbling Foundations: Death & Rebirth in An Age of Upheaval* (Grand Rapids: Academie, 1984), 120.

the church.

In the African American community, the church has always functioned as the guardian of African American life and hope. According to West, nihilism has plagued every African American generation,[45] but our foreparents had an answer that we currently lack.

> The genius of our black foremothers and forefathers was to create powerful buffers to ward off the nihilistic threat, to equip black folk with cultural armor to beat back the demons of hopelessness, meaninglessness, and lovelessness.... In other words, traditions for black surviving and thriving under usually adverse New World conditions were major barriers against the nihilistic threat. These traditions consist primarily of black religious and civic institutions that sustained familial and communal networks of support.[46]

Our foreparents survived through their faith in God because they saw God in the African American church working to liberate the captives akin to God's efforts in the Hebrew enslavement in Egypt, and the self-proclamation in Isaiah 61:1-4 to which Jesus Christ used this text to announce His ministry of service to humanity.[47] They saw the oneness of God and the church. They saw God facing the nihilistic threat that posed death to the human family and destruction to the earth.

Throughout the biblical account, our foreparents traced God's history of salvation from Adam's and Eve's sinful

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[45]Cornel West, *Race Matters* (Boston: Beacon Press, 1993), 15.

[46]Ibid.

[47]Luke 4:18-19 NRSV.

encounter in the Garden of Eden, to the mark of Cain, to the Noah in the Ark experience, to Moses in Egypt, to King David in Palestine, to Jesus Christ. What they saw and believed was that God sided with the oppressed people who faithfully waited on deliverance. Consequently, the African American church became a sign of hope in God's history of salvation because of God's self-disclosure.

Yet, the African American church seems irrelevant to contemporary situations without influence or effect on the many problems such as gang banging, teenage pregnancy, unemployment, and a myriad of other troubles. West suggests that overpowering market forces and the Black leadership crisis are crucial reasons that limit the church's influence and effectiveness.[48]

The Black leadership crisis is more than a function of personal dynamism and magnetism. It is a failure of the community in partnership to actualize healing methods. It is the lack of focal direction which leads to planned, organized resistance to obstacles and dangers. While West speaks chiefly of personal leadership, his comments have a broader implication for our sense of purpose. What are we about? Where are we going? Why are we here? These inquiries of purpose result in a need for a clear articulation of mission.

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[48]Cornel West, *Race Matters* (Boston: Beacon Press, 1993), 16.

In the church, confusion exists between mission as purpose and missions as outreach. In this paper, mission clearly refers to purpose. Thus, the African American church's inability to buffer nihilism flows out of its confusion about its mission.

This paper offers a model of ministry that can produce a meaningful mission as a focus of direction for an African American church/community. This model will challenge the devastating forces of nihilism by finding God's specific intention for both the church and the community. Through this method, the African American church will again buffer its community against nihilism, providing new opportunities for growth, affirmation, and celebration.

An Afrocentric Concept of God

The African American concept of God arises from the nihilistic struggle with slavery. God is the one who helps them to survive today and to hope for a better tomorrow. God is the one who removes pain and suffering. God is sovereign.

An African American concept of God is difficult to express due to the "ungivenness" of God as described by James H. Evans, Jr.[49] Ungivenness refers to the African American appropriation of God without the need to rationally

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[49]James H. Evans, Jr., *We Have Been Believers: An African-American Systematic Theology* (Minneapolis: Fortress Press, 1992), 54-58.

define who God is. It is an assertion that God is and always will be God which counters the post modernist claim of God's death. Bias against African American theological ability and the obtuseness of the African American experience further inhibits a clear African American concept of God. Yet, ungivenness does not deny the existence of an African American concept of God, rather it simply states that is not readily evident.

Another way to understand the African American concept of God is seen in the "core beliefs" of Soul Theology as described by Nicholas Cooper-Lewter and Henry H. Mitchell. "Core beliefs are ... the bedrock attitudes that govern all deliberate behavior and relationships and also all spontaneous responses to crises."[50] A study of African American life experiences and culture can yield an African American understanding of God.

In their work, *Soul Theology: The Heart of American Black Culture*, Lewter and Mitchell offer an interpretation of Black Folk Theology which is comprised of six rudimentary credal affirmations. The key Black core belief is the providence of God[51] which is affirmed by the Yoruban proverb, "It is God who drives away the flies from the cow who has no tail." It also is confirmed by the African

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[50]Nicholas Cooper-Lewter and Henry H. Mitchell, *Soul Theology: The Heart of American Black Culture* (Nashville: Abingdon Press, 1986), 3.

[51]Ibid., 14.

American saying, "God [He] may not come when you want God [Him] to, but God [He] is always right on time."[52]

God, in the Afrocentric view, is sovereign and Lord of creation. African Americans throughout slavery and segregation have believed that God would work out their troubles for their benefit. The darkness of slavery never has obscured their hope of God's liberating action. Consequently, African Americans affirm a belief that despite their incomprehension of the joys and banes in life, God knows exactly what God is doing and what is best for them. African Americans find biblical support in Romans 8:28:

> We know that all things work together for good for those who love God, who are called according to his purpose.[53]

Yet, Black Folk theology differs from Black Theology due to differing emphases. God's providence is still foundational in Black Theology. Evans asserts that God is working in history in concrete manifestations.[54] The adaption of the Hebraic exodus from Egypt, to African American liberation from slavery and segregation, indicates a faith in God's work in history.

For African Americans, God's providence is unified

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[52]The bracketed pronouns are the traditional expressions. I have used "God" instead of the masculine pronoun out of sensitivity to my sisters.

[53]Rom. 8:28 NRSV.

[54]James H. Evans, Jr., *We Have Been Believers: An African-American Systematic Theology* (Minneapolis: Fortress Press, 1992), 75.

holistically with other divine attributes such as justice, grace, goodness, omnipotence, and omniscience. God is a comprehensive whole who challenges nihilism. Another way to express an Afrocentric concept of God is through an African American religious creed, such as the motto of the African Methodist Episcopal Church.

The AME motto, "God our Father, Christ our Redeemer, Man our Brother"[55] symbolized their trinitarian faith in God's efforts to save God's people from the ever-present nihilistic threat. Our foreparents understood God as the Creator, God as the Savior, and God as the Spiritual Force that truly makes us all family.

God as the Father, although the term "Father" has contemporary connotations that are sexist and do not represent the fullness of the human community,[56] shows the maker of the universe as the deity who faced nihilism at the onset of time. According to the Genesis accounts, God created this world out of nothing. Humanity, animals, plants, and the rest of creation are all God's design. Because God made creation, God wants its salvation, which is threatened by its disobedience. God as Creator has developed a path of salvation for creation in which the

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[55]This is the motto as designed by the sixth bishop of the AME Church, Rt. Rev. Daniel Alexander Payne. Contemporarily, I have often restated it as "God our Creator, Christ our Redeemer, Humanity our Family".

[56]I affirm the inclusive language that promotes the unity of the human family.

Redeemer and Spirit participate as they did in the beginning of time.

God the Creator sent Jesus Christ, God's self-revelation, with the mission of human redemption. Jesus Christ is the only begotten Son of God. He, both fully human and divine, redeemed humanity from the ultimate meaninglessness of sin by his death on Calvary and resurrection from Joseph's tomb. These very acts of death and resurrection are the basis of the Christian faith and the church. Christ is the model of human perfection and the atonement for human imperfection. Jesus faced nihilism ultimately at Calvary and, as we affirm in the Apostles' Creed through the resurrection experience, "he descended into hell". Faith in Christ is the eternal buffer that inspires the righteous on their journey to eternal life.

God the Redeemer sent the Holy Ghost, the Spiritual Force, to teach, inspire, and comfort the ones who have faith in Jesus Christ as the Son of God by establishing a people who are the family of God. The basis of family membership is faith in Christ which is nurtured through Holy Ghost revelation. The Holy Ghost reunites the human family from its sinful brokenness to God. The church is the family of God through faith in Christ as its foundation and through empowerment by the Holy Ghost which leads it to the mission of human redemption as the body of Christ. In Christ and the church, we are sisters and brothers or family through

our Christian faith. We are maintained as the body of Christ through the tie that binds, the Holy Ghost. Then, the church serves as the primary buffer against nihilism.

In Quest of an African American Ecclesiology

Since the first African slaves were introduced to Early Colonial Revivalistic Christianity, the African American church has had a sense of self-definition. What this church was and is primarily flowed out of the slaves' relationship with the slavemasters and their innate African understanding of God. The purpose of the early African American church, or what is called the "Invisible Institution,"[57] was not clearly articulated, but its major intention was survival of sweltering slavery subjugation. The African American church developed a sense of its nature and mission without having or taking the time to articulate either.

The African American ecclesiology, like Black theology, is predated by much praxis and practical application. Consequently, like the early stages of the Black theological development by James Cone, Gayraud Wilmore, James Forbes, Vincent Harding, J. DeOtis Roberts, and C. Eric Lincoln, the early constructions of an African American ecclesiology are not addressing a new issue, but rather stating a well known

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[57]The "Invisible Institution" is the title that E. Franklin Frazier gave the Black Church in the South prior to 1865 because it was legally outlawed but existed as a reality of Black hope in God's power to liberate the slaves.

truth clearly for all to hear and appreciate. Roberts and Cone[58] primarily have made elementary steps toward an African American ecclesiology.

The theological task of developing fuller understanding of African American ecclesiology today is urgent and must not wait another generation. The current nihilistic threat as described by West[59] that exists in the African American community evokes a pervading feeling of dire hopelessness that must be addressed now. The African American church has been the central bulwark against this ever-present threat, but the church's strength has waned because its mission is no longer clearly understood.

Liberation and Reconciliation

J. DeOtis Roberts proclaims liberation and reconciliation as focal elements in Black Theology.[60]

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[58]J. DeOtis Roberts has written much about African American ecclesiology without accurately defining it. His essay, "Black Ecclesiology of Involvement" in *Journal of Religious Thought* Spring-Summer 1975 issue, points to an African American ecclesiology but does not define it. Yet, Roberts' images of the African American church as the family of God, institution, and community powerfully convey its essence. James H. Cone similarly has not written an ecclesiology but has developed a definition which is found in his lecture, "What is the Church", which is also a chapter in his book, *Speaking the Truth: Ecumenism, Liberation, and Black Theology*, 111-128.

[59]Cornel West, *Race Matters* (Boston: Beacon Press, 1993), 15.

[60]J. DeOtis Roberts, *Liberation and Reconciliation: A Black Theology* (Philadelphia: Westminster, 1971), 26.

Liberation is the freeing of people from all manifestations of sinful bondage. Structural, corporate sin as well as personal sin is to be eradicated. Liberation in Black Theology is valuing African American emancipation as well as emancipation for other ethnic groups.

Reconciliation is the redemption of fractured humanity to God and itself. God pursues and restores fellowship with humanity and the diverse human groups achieve harmony. Reconciliation in Black Theology is the congruent resolution of race relations and human affairs.

Liberation and reconciliation are interdependent. Liberation without reconciliation results in independent action without divine connection. Reconciliation without liberation results in spiritual fervor without human connection. In African American religious thought, liberation and reconciliation are inextricably connected.

Liberation in the African American church is grounded in the witness of Luke 4:18-19:

> The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives, and the recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor.[61]

The African American church views its mission as the self-expressed mission of Jesus. Liberation from poverty, captivity, blindness, and oppression comes through divine, spiritual appointment to declare the good news of God. The

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[61]Luke 4:18-19 NRSV.

African American church participates with Christ in the accomplishment of these tasks. Also, the Hebraic Egyptian exodus motif informs the liberation emphasis.

Reconciliation in the African American church is grounded in the Pauline witness in 2 Cor. 5:18-19:

> All this is from God, who reconciled us to himself through Christ, and has given to us the ministry of reconciliation; that is, God was reconciling the world to himself, not counting their trespasses against them; and entrusting the message of reconciliation to us.[62]

As God reconciles humanity to Godself, the African American church is entrusted with the message of restoration. Reconciliation for a sinful humanity comes through the divine ministry of reclamation and human witness to God's message. The African American church participates with God in the reconciliation of the world.

Consequently, liberation and reconciliation in African American religious thought buffer the nihilistic threat of slavery and segregation. They challenge the sinful separation with the hope of holy unity. Thus, liberation and reconciliation are the central issues in the African American church.

The Historical Character

The African American church has faced many challenges since the first African American landed at Jamestown in 1619 under the aegis of Christianity. Benjamin E. Mays and

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[62]2 Cor. 5:18-19 NRSV.

Preston N. Williams have viewed the African American church development in three periods; 1619-1865, 1865-1914, and 1914-the present.[63] However, this division needs further investigation.

The first period, 1619-1865 is too broad because it combines two distinct expressions of African American religious development. Prior to 1740, there are few documented African American Christians. The first recorded slave baptism was in 1641 in New England.[64] The sweeping conversion experience of the Great Awakening in 1740 marks the end of the first period of African American religious development. This period should be named, Slave/Folk Religion Age, 1619-1740. During this period, slaves, primarily from West Africa, were indoctrinated to Early Colonial Revivalistic Christianity and blended their own sense of divinity, which survived the Middle Passage, with this particular brand of Christianity to produce a peculiar Christian expression. Both Melville Herskovits and E. Franklin Frazier are correct. Frazier is sociologically correct in that Christianity provides a new sociological basis to accculturate the Africans into a Eurocentric society with an American flavor. Yet, the Africans brought

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[63]Preston N. Williams, "Black Church: Origin, History, Present Dilemmas," *Andover Newton Quarterly* 9 (November 1968): 117.

[64]Albert J. Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South* (New York: Oxford Press, 1978), 108.

something of their culture with them. Herskovits is ethnologically correct in that Africans, despite the intolerable inhumane treatment, retain amazing vestiges of their valued culture in songs, stories, sacred ways of worship, and lifestyles.[65] The Slave/Folk Religion Age is a period of individual appreciation of Christianity.

From 1740 to 1865, African Americans through the Great Awakening joined in, participated in, and developed the American Christian enterprise. Two distinct communal religious expressions characterized this period: the Invisible Institution and the northern independent church. The Invisible Institution was the Southern religious gathering of Africans which was generally discouraged prior to 1800 and definitely prohibited after 1831. The Prosser, Vesey, and Turner slave rebellions crystallized the slave owner's prohibition of African religious services and forced this gathering underground. Yet, slaves continued to gather in the piney woods and soggy bottoms of the south.

In the North, where Africans were initially welcomed in worship, several large African groups left white-

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[65]Three sources, *The Peculiar Institution* by Kenneth M. Stampp, *Slave Religion: The "Invisible Institution" in the Antebellum South* by Albert J. Raboteau, and *The Slave Community: Plantation Life in the Antebellum South* by John W. Blassingame, chronicle the reactions to the Herskovits-Frazier debate. Stampp concurs with Frazier, Rabateau presents a balanced opinion leaning toward Frazier, and Blassingame concurs with Herskovits. Sufficient African culture survived to produce an Afrocentric perspective which means that this writer sides with Herskovits.

controlled congregations to form their own churches, such as Richard Allen and Absalom Jones in Philadelphia. This movement produced the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, African Union Methodist Protestant Church, and numerous Black Baptist congregations. Importantly, these independent African American Churches were the early signs of liberation and hope for African Americans showing self determination, industry, and worth. This period called the Great Awakening Age is the period of increasing religious freedom for African Americans.

The second period, 1865-1914, is correctly demarcated. From the end of the Civil War to the onset of World War I, the African American Church functioned as an institution of social adjustment. The church taught the African American community fundamental American societal values and modeled societal norms through a turbulent time of change from the free wheeling days of the Reconstruction to the retrenching Jim Crowism. The *Plessy v. Ferguson* (1896) court decision provided the rationale for establishing a segregated caste system in America. The African American church served as the institution that stabilized the African American community. This period called the Institutional Church Age is the period of personal liberation.

The final period 1914 to the present, is again too broad. Initially, Mays conceived of the period as 1914-1937

and Williams as 1914-1968. This period should be divided into three parts; 1914-1954, 1954-1980, and 1980-the present.

In the period 1914-1954, the African American church was caught up in the great Black migration, a movement from the rural South to the urban South, North and West, and the matrix of social ills that come with dislocation and urbanization. Again, the African American church becomes a teacher, stabilizing the African American community. In a segregated world, it served as the only source of Black empowerment. This period, called the Golden Age, is the period of African American urbanization.

In the period 1954-1980, African American communities dealt with the joys and pain of integration--the bane of culture assimilation and the blessing of cultural interdependence. The *Brown v. Board of Education of Topeka, Kansas* (May 17, 1954) court decision ushered in a revolutionary age in which full citizenship rights were accorded to African Americans. This period, called the Integration Age, is a period of social inclusion.

In the period 1980 to the present, the African American community has been challenged to define itself in the Civil Rights reversing philosophies of Reagan-Bush presidencies which seriously eroded hopes for a multi-ethnic community, based on diversity and holism. Particular xenophobic politics threatens the African American

community, and the African American Church is the only hope for true self-determination and preservation. This period, called the Afrocentric Age, is the period for African American self-definition and expression.

Thus, the historical periodization of the African American church may be revised into six epochs as follows:

TABLE 3

EPOCHS OF THE AFRICAN AMERICAN CHURCH

Time Periods	Title
1619 - 1740	Slave/Folk Religion Age
1740 - 1865	Great Awakening Age
1865 - 1914	Institutional Church Age
1914 - 1954	Golden Age
1954 - 1980	Integration Age
1980 - Now	Afrocentric Age

What, then, is the particular nature and mission of the African American church in each age? While liberation functions as the focal theme of the African American church through its development, each age has its own peculiar application.

In the Slave/Folk Religion Age, the African American church resembled the primordial chaos in Gen. 1:2. It was void and without form, yet, inherent in it was the substance of life to which God called it forth. The African American church in its prenatal age developed "core beliefs" that

engendered faith. The social disruption from Africa produced a nihilistic threat to survival. The prenatal church became a hope of survival. Its mission was personal liberation from utter despair in slavery.

In the Great Awakening Age, the African American church was born out of sociological struggles, not theological troubles. Not only did the newborn church have to teach the Bible and its application to personal liberation, but it wrestled with the corporate liberation in the freedom of America from British rule and the lack of freedom for Africans in America. Many African American congregations were birthed out of congregational differences with Anglo-Americans regarding freedom in worship and communal solidarity. The Allenite exodus from St. George Methodist Episcopal Church in Philadelphia is but one of many examples. The church's mission focused on liberation from slavery and other discriminatory practices.

In the Institutional Church Age, freedom from slavery ushered in African masses who were ill-prepared to deal with the demands of American society and citizenship. Without much property and money, the African American church taught its community how to handle these responsibilities and provided many opportunities for growth. Family, social, and cultural mores, severely damaged by slavery, were revived and enhanced through the African American church. The church established schools, mutual aid societies, and

businesses. Notably, the AME Church, alone, started over thirty schools of higher learning beginning with Wilberforce University in 1856. The African American church also had rapidly numerical growth. It went from being a northern independent church, to combining with the Invisible Institution, and evolving into the African American church with a predominantly Southern population. The AME Church tripled its membership between 1865 and 1870, with new congregations throughout the Confederate South. The church's mission became liberation from uncertain nihilistic expectations through evangelization and education.

In the Golden Age, the African American community dealt with the pressures of the northern migration of African Americans from the rural South. Packed in the northern urban centers, the community turned again to the African American church to find meaning. As the only source of empowerment, the African American church spawned many of the tenets of contemporary African American society. The great Civil Rights groups such as the National Association for the Advancement of Colored People (NAACP), the Southern Christian Leadership Conference (SCLC), and others began in the church. Many businesses such as mutual aid societies and insurance companies began in the church. The church's mission was liberation through the incubation of African American society.

In the Integration Age, the African American church

actively pursued civil liberties with its community. When the sweeping changes of integration came, rupturing the social mores of segregation, the African American church became the instructor for its community providing stability in the midst of chaotic change, as well as the instrumentality of social innovation. The church's mission was liberation through fuller incorporation into the wider American society.

In this Afrocentric Age, the African American church, facing the pressures of re-entrenchment of discrimination from gained civil liberties, needs someone to address these troubles. The African American church can do this through a process of self-definition for both the community and itself. Afrocentrism is the positive step toward self-affirmation. The church's mission today is liberation through self-definition and affirmation.

Biblical Images

J. DeOtis Roberts lifts three biblical images as central to an understanding of the African American church: the New Israel, the Family of God, and the Body of Christ.[66] While each image presents valuable insights, the Family of God is the focal image.

The African American church is the "New Israel"

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[66]J. DeOtis Roberts, "A Black Ecclesiology of Involvement," *Journal of Religious Thought* 32 (Spring-Summer 1975), 37.

because it understands its call as an election by Jesus Christ. John 15:16 anchors this claim,

> You did not chose me but I chose you. And I appointed you to go and bear fruit, fruit that will last: so that the Father will you whatever you ask him in my name.[67]

The church correctly asserts divine authority for its view as a Chosen People, to be similar to Israel whom God chose through Abraham and Sarah, delivered from Egyptian bondage, and settled in Canaan.

The Hebrew terms, 'edhah and qahal, demonstrate an understanding of the Hebrew people as the chosen of God. 'edhah means congregation and qahal, assembly. The root word of qahal means to call. The gist of each term is that the gathered people are considered as those elected from, or called out of, the world. This selection signifies a chosenness by God for Israel, the children of Abraham and Sarah, as the chosen nation of God.[68]

The Greek term, ekklesia, further demonstrates the imagery as a Chosen People. It means assembly. Its etymological root, kaleu, means to call. With the prefix, ek, out of, the term becomes "the ones called out of". This understanding of chosenness is buttressed by John 15:19:

> If you belonged to the world, the world would love you as its own. Because you do not belong to the world, but I have chosen you out of the world -- therefore the

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[67]John 15:16 NRSV.

[68]Gen. 12:1-3 NRSV.

world hates you.[69]

This view is further reflected throughout the New Testament with Rom. 12:1-2 and 1 Pet. 2:5-10 as other examples.

Accordingly, the church as ekklesia is a Chosen People of God, the New Israel still bearing the divine covenant promised to Abraham and Sarah. The African American church, whether from an Old or New Testament perspective, correctly sees itself as a Chosen People of God.

The second Biblical image is the church as the Family of God. Roberts maintains that this image is focal for the African American church because it communicates a transmuting and transcending meaning. He writes,

> The "Family" is one of the few "images" that still has rich potential for communicating meaning to Black people. The search for a wholesome family life has deep roots in our heritage.... The Black church as social and religious body, has served as a kind of "extended family" for Blacks.... The Black theologian has a great opportunity to make constructive use of "the family" as the people of God as expressed through the Black church. Thus, we speak of the Beloved Community, the Black Church as the Family of God.[70]

The African American church exemplifies the African symbol of family surviving slavery through the corporate understanding of family as illustrated in the African proverb, "It takes a whole village to raise one child." Family kinship is established by relationship, not

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[69]John 15:19 NRSV.

[70]J. DeOtis Roberts, "A Black Ecclesiology of Involvement," *Journal of Religious Thought* 32 (Spring-Summer 1975), 40.

genealogy.

Similarly, the African American church grounds its self-image as family through Jesus' assertion of family. Jesus claims kinship to all humanity.[71] Yet, this kinship is refined in the Kingdom of God through doing the will of God. The writer of Mark confirms this witness:

> Then his mother and his brothers came, and, standing outside, they sent to him and called him. A crowd was sitting around him, and they said to him, "Your mother, your brothers and your sisters are outside, asking for you." And he replied, "Who are my mother and my brothers?" And looking at those who sat around him, he said, "Here are my mother and my brothers! Whosoever does the will of God is my brother and sister and mother.[72]

Family to Jesus are those who hear and do the will of God. Thus, it has a different orientation than biological lineage. The Apostle Paul asserts that the Family of God membership is based on spiritual adoption through saving faith in Jesus Christ. He writes,

> For all who are led by the Spirit of God are the children of God. For you did not receive a spirit of slavery to fall back into fear; but you have received a spirit of adoption. When we cry, "Abba! Father!" it is that very Spirit bearing witness with our spirit that we are the children of God: and if children, then heirs, heirs of God, and joint heirs with Christ -- if in fact, we suffer with him so that we may be also glorified with him.[73]

Thus, Roberts is correct to posit "family" as the biblical

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[71]Matt. 25:40 NRSV.

[72]Mark 3:31-35 NRSV. Also see Matt. 12:46-50 and Luke 8:19-21.

[73]Rom. 8:14-17 NRSV

archetype for the African American church.

The third biblical image is the African American church as the Body of Christ. Roberts asserts that the church is more than an amalgamation of individuals, but rather is "an organism -- a living fellowship."[74] The Greek term, koinonia, is instructive here. The church is a union of persons with a common center of empowerment. That epicenter is Jesus Christ. The fellowship begins and ends with Christ, centered on his very personhood.

The apostle Paul suggests that the church can be interpreted as the Body of Christ in 1 Corinthians, when he writes,

> For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized -- Jews or Greeks, slave or free -- we were all made to drink of one Spirit....Now you are the body of Christ, and individually members of it.[75]

Similarly, he asserts the oneness of the church in Ephesians as he writes,

> There is one body and one Spirit, just as you were called to the one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.[76]

This view of the church presents it as the Kingdom of God which attests to its triumphant sense, but it is also

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[74]J. DeOtis Roberts, "A Black Ecclesiology of Involvement," *Journal of Religious Thought* 32 (Spring-Summer 1975), 38.

[75]1 Cor. 12:12-13, 27 NRSV.

[76]Eph. 4:4-6, NRSV.

militant in the sense that we have clay feet. 1 Cor. 4:7 reminds us that the transcendent power is of God. The words of 1 Peter confirm who the church really is,

> But you are a chosen race, a royal priesthood, an holy nation, God's own people, in order you may proclaim the mighty acts of him who has called you out of darkness into his marvelous light. Once you were not a people, but you are God's people; once you had not received mercy, but now you have received mercy.[77]

The church is the Body of Christ in that we participate in the ministry, death, and resurrection of Jesus Christ. We struggle in faith to show that we are "new creatures"[78] in unity with Christ.

These three biblical images provide significant implications for the nature of the African American church. The church is the Family of God where all sisters and brothers are valued because of their relationship with Jesus Christ which gives them kinship to God and empowerment in the Holy Ghost. Family membership is based on a spiritual walk with God, not on a person's ethnicity, gender, or national origin. Further, the New Israel suggests that God chooses us through the church as a family which enhances our relationship. Finally, the Body of Christ suggests that diversity of persons is the essence of the church because it provides functional equipping of the people through the multiplicity of talents for the empowerment of the church.

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[77]1 Pet. 2:9-10 NRSV.

[78]2 Cor. 5:17 NRSV.

These images emphasize relationship to God, which produces the concern of the African American church, "What must we do, Lord?" The mission of the church is a matter of the African American emphasis on human response to the divine initiative.

The Sociological Character

The African American church is born out of sociological struggles with the Anglo-American church, not from theological troubles.[79] These sociological ruptures evolve generally because of the differing world view of Africans and their emphasis on liberation. A way to assess the essence of the African American church is to model its sociological character.

Let us investigate two sociological analyses of the African American church. The first analysis is by W.E.B. DuBois who, early in this century, characterized the African American church as being constituted of three elements, "the Preacher, the Music, and the Frenzy."[80] The Preacher is the summation of the African American community being the chief architect and expression of African American self-determination -- a central power broker. The Music is the

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[79]James H. Evans, Jr., *We Have Been Believers: An African American Systematic Theology* (Minneapolis: Fortress Press, 1992), 120.

[80]W.E.B. DuBois, *The Souls of Black Folk* (1903; reprint, New York: Bantam, 1989), 134.

rhythmic theological affirmation disclosing African American faith and encoding the struggle of liberation. The Frenzy, a surviving Africanism, is the spiritual joy of the community which signifies God's transcendent and immanent power in the community.

These classic marks of the African American church evolve from its unifying emphasis on worship. It is from worship that all other ministries emanate. This is reflected in the architectural focus of the African American church. Even until today, the most prominent structure in the typical African American church campus is the sanctuary where worship happens. Thus, the overarching concern in the sociological analysis is spiritual empowerment through the Frenzy which is present in both high and free worship styles of the African American church.

The second sociological analysis is by C. Eric Lincoln and Lawrence H. Mamiya, characterizing the African American church as "the dialectic model".[81] This model resembles the fourth approach in the work of Hart Nelsen and Anne Kusener Nelsen, *Black Church in the Sixties*. It is a combination of six polarities which are illustrative of the diversity and complexity in the African American church. These six polarities are priestly versus prophetic, other-worldy versus this-worldly, universalism versus

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[81]C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham: Duke University Press, 1990), 10-16.

particularism, communal versus privatistic, charismatic versus bureaucratic, and resistance versus accommodation.

These polarities are Euocentric labels of African American religious reality and do not constitute individual segments of the church. It does suggest that the essence of the African American church in its divergent aspects must be viewed wholistically, pointing to liberation as a focal emphasis. While the African American church is not monolithic in its ecclesiastical expressions or theological affirmations, its focal interest remains liberation, which is the basis of its sociological character.

The reason to investigate the sociological character is to gain an understanding of the nature of the African American church which has implications for its mission. Peter C. Hodgson and Robert C. Williams suggest that the African American church is rooted in pneumatological and Christological concerns.[82] Yet, the aforementioned sociological analyses suggest that while the African American church is pneumatologically based, its second basis is pistological, not Christological, because the dialectic model is anthropocentric in nature due to the Afrocentric interest in responding to God, not some theological abstraction of who God is. The pistological emphasis flows

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[82]Peter C. Hodgson and Robert C. Williams, "The Church" in *Christian Theology: An Introduction to Its Traditions and Tasks*, ed. Peter C. Hodgson and Robert H. King (Philadelphia: Fortress Press, 1982), 241.

from a concern of response to the immanent acts of God's transcendence. Thus, the African American church could be other-worldly yet resistant, or priestly yet privatistic.

The essence of the African American church is its pursuit of liberation through emphases of pneumatology and pistology. This suggests that the mission of the African American church which is based in worship for spiritual empowerment, must flow into concrete manifestations of ministry which symbolize faith in God's immanent action through us where we hear this witness confirmed by the Apostle Paul:

> But we have this treasure in clay jars, that it may be made that this extraordinary power belong to God and does not come from us.[83]

Mission: Local Church Theologizing

James H. Evans, Jr. suggests that there are at least three critical tasks before black theologians and the African American church as the mother of Black theology, today:

1. to clarify the contexts -- historical, sociopolitical, cultural, and intellectual -- in which African-American Christian faith is affirmed,

2. to articulate, interpret, and assess the essential doctrinal affirmations of African American faith for the contemporary African American community of faith, and

3. to examine the moral implications of that faith

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[83]2 Cor. 4:7 NRSV.

for Christian witness in the world.[84]

This model of ministry, which seeks to articulate a mission statement of a congregation, must implore the elements of the first and second theological tasks. We should know what has been our intrinsic mission and what shall be our contemporary doctrinal affirmations.

The anchoring questions of the covenant group process address our basic concerns; What is the will of God for us? and What is the nature and mission of the church? More elementary, What is the church? Is the church a purely spiritual enterprise, like the Kingdom of God, or is it merely the social manifestation of worship, or some hybrid of the two?

Is there a Church Universal? Certainly, because Jesus Christ died and arose that all persons might be admitted to the Kingdom of God. But each view of this glorious Church Triumphant is different because in the struggle, each of us expresses our view of the truth, Jesus Christ, distinctly.

The general purpose of Jesus Christ's coming and the remaining church is expressed by Paul in 2 Cor. 5:17-19:

> So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given to us the ministry of reconciliation; that is, God was reconciling the world to himself, not counting their trespasses against them; and entrusting the message of reconciliation to

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[84]James H. Evans, Jr., *We Have Been Believers: An African American Systematic Theology* (Minneapolis: Fortress Press, 1992), 3-7.

us.[85]

Thus, the universal church's mission is the reconciliation of humanity to God.

Black theologians have rightly identified the primary human problem in the Afrocentric view as the lack of liberation from corporate and institutional oppression. Sin is not only a function of the person, but also a function of the society. Slavery and the enslaving process etched permanently in the minds of Africans in diaspora the crucial need for liberation and freedom from sinful societal structures that deny humanity to all people.

The African American church must be the buffering community that combats today's nihilism with the authentic Word of God. James Cone defines it as:

> The church is that people who have been called into being by the life, death, and resurrection of Jesus so that they can bear witness to Jesus' Lordship by participating with him in the struggle for freedom (liberation).[86]

This communal strength that enables the church to glorify God comes through centering on Jesus Christ, but is also, dependent upon being a faithful community through the empowerment of the Holy Ghost.

The church is the community of the elect whose commitment to God evokes service to others. It is mainly in

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[85]2 Cor. 5:17-19 NRSV.

[86]James H. Cone, *Speaking the Truth: Ecumenism, Liberation, and Black Theology* (Grand Rapids: Eerdmans, 1986), 123.

the redeeming business, more than just welcoming persons for personal lives of accord with God, advocating the reconstruction of societal processes that subjugate humanity; even calling itself into question on the issue of denying ordained clergy leadership due to gender.

Each African American congregation should discern what is God's will and its responsibility to the community where it serves. The sources for these theological tasks are Scripture, tradition, experience, and revelation[87] where revelation functions as divine assurance. While revelation can be a personal event, its impetus is God and God alone. Revelation occurs because God has determined the timing, not our will, wishes, or worship.

Each African American congregation should develop its mission statement which is related to vision but not the same as vision. Lovett H. Weems, Jr. describes the distinction this way:

> One way to think about the distinction between a mission and a vision is to think of the mission as "what we exist to do" and a vision as "what God is calling us to do in the immediate future".[88]

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[87]James H. Cone lists six sources of Black theology: Black experience, Black history, Black culture, revelation, Scripture, and tradition. For me, Black experience, Black history, and Black culture constitute experience. Also, the Wesleyan quadrilateral is composed of reason, Scripture, tradition and experience. For me, reason, logical ordering and processing, is a function of experience and does not add the deterministic value of God-given revelation.

[88]Lovett H. Weems, Jr., *Church Leadership: Vision, Team, Culture and Integrity* (Nashville: Abingdon Press, 1993), 41-42.

Thus, each African American congregation should discern, through careful study and prayer, God's will in terms of what we are here to do. The African American church must reclaim its vital function, a bulwark of hope and love in Christ Jesus empowering God's people to know that God is our help and hope.

CHAPTER 4

THE MODEL OF MINISTRY

A project group of Historic Allen Chapel AME Church designed and implemented an Afrocentric model of ministry to articulate a mission statement as its first step in a long-range plan from September 6, 1994 to December 22, 1994. This chapter will discuss the design and implementation of the model.

Design

This Afrocentric model of ministry is a small group process using an interdisciplinary approach to develop a mission statement for Historic Allen Chapel. The model evolved from the writer's synthesis of Historic Allen Chapel's needs and his aspirations for the congregation in his analysis paper. The model addresses the needs of the congregation and its pastor.

This small group process is comprised of ten group general sessions and three preaching sessions. Each general session consists of three thirty-minute segments. Each preaching session consists of a sermon at two worship services.

The project associates are Dr. James E. Guinn, III, Sis. Earnestine Moffett, Sis. Mary Standifer, Sis. Yolanda

Flint, Bro. Joseph Blair, Sis. Carolyn Cooper, Sis. Jessyl Thomas, and Bro. Wayman Dever. They are chosen because they represent a cross-section of Historic Allen Chapel, long term, short term, female, male, young and senior members. (See Appendix J.)

The consultants for this model of ministry are Dr. Darryl Trimew, Ph.D., Dr. Lynn R. Mims, D.Min., Dr. David Marx, D.Min., and Mr. Chris Bottoms. Dr. Trimew is the Associate Dean, Brite Divinity School at Texas Christian University, Fort Worth, Texas. He is a noted expert in sociology of the church and his upcoming book, *Voices of the Silence*, who is helpful in developing the sociological approach of the project. Dr. Mims is the pastor of Christ United Methodist Church, Oklahoma City, Oklahoma. His biblical and theological expertise is helpful in the theological section of the project. Dr. David Marx, D.Min. is a Pastor/Consultant in Mission Statement Development, Irving Texas. He has consulted with many churches and has an on-line meeting reviewing many mission statements. Mr. Chris Bottoms is a Total Quality Management consultant for the Texas Air National Guard, Garland, Texas. His skill in TQM provides the basis for the management approach for the project.

On September 6, 1994, the project associates and the writer met to design the model of ministry in the basement of Historic Allen Chapel for one hour, opening at 7:00 P.M.

Appendix D outlines the model of ministry proposed to the project associates as a project design. The group decided to not have a formal written covenant process, to add four additional project associates, to reduce the general sessions from ten to eight and to interweave the sermon sessions with the general sessions. Appendix E represents the approved project design. The additional project associates were Sis. Tommisene Newton, Bro. James Lowry, Sis. Matey Prestidge, and Sis. Yolanda Remm. Additionally, Mr. Chris Bottoms could not teach the TQM training, thus, the writer became the TQM trainer. Mr Bottoms assisted with the training curriculum for TQM.

Implementation

This Afrocentric model of ministry was implemented from September 15 - December 15, 1994 at Historic Allen Chapel with an evaluation session on December 22, 1994. Resource materials for each session are shown in Appendix K if not documented.

Session I - September 15, 1994

The mission statement group met in the basement of Historic Allen Chapel for one hour, opening at 7:00 P.M.

Resources: Agenda
Bible Study: "God's Will for Humanity"
Project Schedule

7:00 P.M. - 7:30 P.M. Devotional Period/Bible Study

Leader: Pastor Daryl Ingram

The group began with a ten minute period of prayer and praise singing several songs such as "This Little Light of Mine". Members alternated praying for each other and the success of the project. This resulted in a spirited devotion.

For the next twenty minutes, Pastor Ingram led the bible study, "God's Will for Humanity" which he developed. The emphasis was a communal understanding of God's will for humanity. Ps. 8:4-6 and Gen. 2:18-25 were used as focus texts. The group concluded that God ultimately desires fellowship with humanity. The group explored the implications of what fellowship with God means to the church. It concluded that worship as adoration of God is an important aspect of congregational life. At the end of the period, the group wanted to continue.

7:30 P.M. - 8:00 P.M. Organization/Project Introduction

Leader: Pastor Daryl Ingram

Pastor Ingram discussed the entire project using the project schedule as a guide. (See Appendix E) Each member was asked to pray daily for ten minutes for the discernment of God's will for Historic Allen Chapel and to use a daily devotional study guide such as the AME *Secret Chamber*. Active participation in the devotional period was strongly encouraged for the mutual encouragement, fellowship, and

Census Data

Chapters 1-3, *Quest for Quality in the Church*[89]

7:00 P.M. - 7:30 P.M. Devotional Period/Bible Study

Leader: Pastor Daryl Ingram

The group began with a ten minute period of prayer and praise singing several songs such as "Blessed Assurance". Members alternated praying for each other and the project.

For the next twenty minutes, Pastor Ingram led the bible study, "Distinctiveness of Local Church Mission" which he developed. The emphasis was an understanding of the unique purpose of each congregation. Matt. 28:16-20 was used to illustrate the mission of Jesus' church in evangelism. Rev. 2-3 was used to show how this mission diversifies in different congregations. The group concurred that each congregation does have a specific God-given purpose.

7:30 P.M. - 7:45 P.M. Organization/Task Assignments

Leader: Pastor Daryl Ingram

Committee assignments were reviewed. Cooper was added to the External Survey Committee. Standifer and Thomas were added to the Internal Survey Committee.

The group reviewed the demographics of the city and the congregation in a ten minute discussion. Census and

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[89]Ezra Earl Jones, *Quest for Quality in the Church: A New Paradigm* (Nashville: Discipleship Resources, 1993), 1-20.

congregation data was used for this study. The Context of Ministry Paper was used to conclude the discussion illustrating that Historic Allen Chapel has a regional membership living in several different areas and that the population within two miles of the church is not served by Historic Allen Chapel significantly.

7:45 P.M. - 8:30 P.M. TQM Training Session #1

Leader: Pastor Daryl Ingram

Pastor Ingram presented a three part lecture based on chapters 1-3 of *Quest for Quality in the Church*. In the first fifteen minutes, a definition of and an evolution of TQM was presented based on chapter 1 and was discussed. In the second fifteen minutes, quality was discussed as excellence, exceeding the expectations of customer based on chapter 2. In the final fifteen minutes, the concepts, mission and vision were discussed including definitions and differences based on chapter 3.

Session III - October 13, 1994

The mission statement group met in the basement of Historic Allen Chapel for one and a half hours, opening at 7:00 P.M.

Resources: Agenda

Bible Study: "Serving God Through Change: Making Ministry Relevant to

the Community"[90]

Chapters 4-5, *Quest for Quality in the Church*[91]

Survey Questionnaire Handout[92]

7:00 P.M. - 7:30 P.M. Devotional Period/Bible Study

Leader: Pastor Daryl Ingram

The group began with a ten minute period of prayer and praise singing several songs such as "Shine on Me". Members alternated praying for each other and the project.

For the next twenty minutes, Pastor Ingram led the bible study, "Serving God Through Change: Making Ministry Relevant to the Community". The emphasis was an understanding of the congregational sensitivity to the needs of the community. 1 Cor. 9:5-13 was used to show how the congregation needs to be sensitive to others and remove the barriers that prevent their inclusion. The group looked at ways that Historic Allen Chapel might not be inclusive. An emphasis on Afrocentrism or Black issues was one concern that the group investigated.

7:30 P.M. - 7:45 P.M. Group Reports/Assignments

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[90]George Barna, *Church Marketing: Breaking Ground for the Harvest* (Ventura: Regal Books, 1992), 223-25. A photocopy of this bible study was shared with the group.

[91]Ezra Earl Jones, *Quest for Quality in the Church* (Nashville: Discipleship Resources, 1993), 21-34.

[92]George Barna, *Church Marketing: Breaking Ground for the Harvest* (Ventura: Regal Books, 1992), 304-17. A photocopy of this telephone survey was shared with the group as an example of questions to ask.

Leader: Pastor Daryl Ingram

The group briefly reviewed the demographic data of the congregation and the community. Next, Pastor Ingram led the group in a discussion of survey instruments. Using the survey questionnaire, two types of questions were discussed, open-ended and Likert-scaled ones. There was no census on question types.

Attendance at sessions was emphasized. Each member was asked to contact an absent member encouraging them to attend.

7:45 P.M. - 8:30 P.M. TQM Training Session #2

Leader: Pastor Daryl Ingram

Pastor Ingram presented a two part lecture based on chapters 4-5 of *Quest for Quality in the Church*. In the first twenty minutes, a discussion of the concepts of systems and processes in relation to a congregation was presented based on chapter 4. In the final twenty-five minutes, the concepts of primary task and core process was discussed as the essential work of an organization based on chapter 5.

Session IV - October 22, 1994

The mission statement group met in the basement of Historic Allen Chapel for one and a half hours, opening at 7:00 P.M.

Resources: Agenda

Bible Study: "Changing Ministry to Meet People at Their Point of Need with the Gospel"[93]

Survey Questionnaire Handout[94]

7:00 P.M. - 7:30 P.M. Devotional Period/Bible Study

Leader: Pastor Daryl Ingram

The group began with a ten minute period of prayer and praise singing several songs such as "Jesus Keep Me Near the Cross". Members alternated praying for each other and the project.

For the next twenty minutes, Pastor Ingram led the bible study, "Changing Ministry to Meet People at Their Point of Need with the Gospel". The emphasis was an understanding of relevant ministry based on perceived needs of the community. Several scriptures were used to depict the concern of Jesus for the needy and how Jesus addressed his ministry to their needs. The group wrestled with whether Historic Allen Chapel is meeting the needs of the membership and the community.

7:30 P.M. - 8:00 P.M. Group Reports/Assignments

Leader: Pastor Daryl Ingram

The group continued the discussion on question types.

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[93]George Barna, *Church Marketing: Breaking Ground for the Harvest* (Ventura: Regal Books, 1992), 226-28. A photocopy of this bible study was shared with the group.

[94]George Barna, *Church Marketing: Breaking Ground for the Harvest* (Ventura: Regal Books, 1992), 304-17. A photocopy of this telephone survey was shared with the group as an example of questions to ask.

The value of Likert-scaled questions was challenged as to effectiveness of measurement. Concern was expressed on whether the range of movement in opinions was as critical as the value of an actual opinion. Open-ended questions seemed to be preferred. The issue of questions was not resolved. Each group member was asked to draft questions for the internal and external surveys.

The group again discussed attendance. It was agreed to meet at 6:00 P.M., instead of 7:00 P.M. to better accommodate the schedule of some group members.

8:00 P.M. - 8:30 P.M. TQM Training Session #3

Leader: Pastor Daryl Ingram

Pastor Ingram led a discussion on survey instruments as a measurement of communal concern and values, and methodology for questions. The effectiveness of written and oral interview instruments was discussed. Question types were discussed based on information sought.

Session V - November 10, 1994

The mission statement group met in the basement of Historic Allen Chapel for one and a half hours, opening at 6:00 P.M.

Resources: Agenda

Bible Study: "Vision and Visionary Leadership in the Old

Testament"[95]

Afrocentrism Handout

6:00 P.M. - 6:30 P.M. Devotional Period/Bible Study

Leader: Pastor Daryl Ingram

The group began with a ten minute period of prayer and praise singing several songs such as "I Am Thine, O Lord". Members alternated praying for each other and the project.

For the next twenty minutes, Pastor Ingram led the bible study, "Vision and Visionary Leadership in the Old Testament". The emphasis was an understanding of the Old Testament perspective on vision for mission. Proverbs 29:18 focused the discussion on the need of vision for congregational work and progress. Several translations were reviewed to emphasize the diversity of the text and its meanings.

6:30 P.M. - 7:00 P.M. Group Reports/Assignments

Leader: Pastor Daryl Ingram

Although the group was scheduled to meet on October 29 and November 3, 1994, it did not meet because only three members each time could attend the sessions due to many scheduling conflicts. The members present obtained the questions of others for the surveys and composed a draft internal survey.

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[95]George Barna, *Church Marketing: Breaking Ground for the Harvest* (Ventura: Regal Books, 1992), 232-34. A photocopy of this bible study was shared with the group.

The group discussed the draft internal survey. The survey included both Likert-scaled and open-ended questions. The group approved the survey with minor corrections which can be seen in Appendix K. The group decided to conduct the survey by telephone in a five-minute conversation.

The group assigned various pages of Historic Allen Chapel's telephone directory to each group member. The survey was to be conducted between November 11-18, 1994. The results were to be reported on November 22, 1994.

Because the group had missed two meetings, it was decided to meet on the following schedule:

November 16	5:30 P.M. - 7:00 P.M.
November 17	6:00 P.M. - 7:30 P.M.
November 22	6:00 P.M. - 7:30 P.M.

This schedule was designed to recover lost meeting time.

7:00 P.M. - 7:30 P.M. Afrocentrism Session #1

Leader: Pastor Daryl Ingram

Pastor Ingram led a thirty minute discussion on Afrocentrism. The focus was the importance of Afrocentrism to the African American church. A trace of the development of Afrocentrism was presented emphasizing the concepts of African centeredness and African world view and showing the relation to Afrocentrism and its development. A brief discussion on Ron Karenga and Molefi Asante defined Afrocentrism as a concept.

Session VI - November 16, 1994

The mission statement group met in the basement of Historic Allen Chapel for one and a half hours, opening at 5:30 P.M.

Resources: Agenda

Bible Study: "Vision and Visionary Leadership in the New Testament"[96]

Afrocentrism Handout

"What Does It Mean to be Black and Christian?" Handout[97]

5:30 P.M. - 6:00 P.M. Devotional Period/Bible Study

Leader: Pastor Daryl Ingram

The group began with a ten minute period of prayer and praise singing several songs such as "Down at the Cross". Members alternated praying for each other and the project.

For the next twenty minutes, Pastor Ingram led the bible study, "Vision and Visionary Leadership in the New Testament". The emphasis was an understanding of the New Testament perspective of vision for mission. The vision of Jesus and Paul was used to illustrate the concern for Historic Allen Chapel to depend on divine vision for its

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[96]George Barna, *Church Marketing: Breaking Ground for the Harvest* (Ventura: Regal Books, 1992), 236-37. A photocopy of this bible study was shared with the group.

[97]James H. Cone and Gayraud S. Wilmore, eds., *Black Theology: A Documentary History Volume Two: 1980-1992* (Maryknoll: Orbis, 1993), vol 2, *What Does It Mean to be Black and Christian?* by Kelly Miller-Smith Institute, Inc., 160-83.

applicable ministry to the community.

6:00 P.M. - 6:30 P.M. Group Reports/Assignments

Leader: Pastor Daryl Ingram

The group discussed the internal survey and its progress. All members expressed some difficulties in contacting persons in the directory due to changed numbers, or absence from home. Also, the term, mission statement, was particularly difficult for senior congregants to understand. Much of the interview time was spent in term clarification. This occurred despite announcements from the pulpit about the coming survey.

The consultant scheduled for November 22, December 1, and December 8, 1994 informed Pastor Ingram that he could only meet with the group on December 8, 1994. The group decided not meet on November 22 due to the holiday season as well. The group agreed to extend the meeting sessions, and to cancel the preaching sessions which were to rally congregational support, because of the internal survey and the coming Advent season. Advent worship issues did not correlate with the mission statement themes. The group decided not to present the mission statement or any draft of it at the congregation's annual planning meeting on December 10, 1994.

6:30 P.M. - 7:00 P.M. Afrocentrism Session #2

Leader: Pastor Daryl Ingram

Pastor Ingram continued the discussion on

Afrocentrism with the focus on its impact on the African American church. The group explored the impact of Afrocentrism on Christian theology and in particular, Black Theology. The group discussed the Kelly Miller-Smith Institute article, "What Does It Mean to be Black and Christian?" and the impact of Black Theology and Afrocentrism on the African American church. The group looked at Luke 4:18-19 as foundational biblical support for an African American church. The group also discussed the mission of an Afrocentric church.

Session VII - November 17, 1994

The mission statement group met in the basement of Historic Allen Chapel for one and a half hours, opening at 6:00 P.M.

Resources: Agenda

Bible Study: "Receiving God's Vision for Your Ministry"[98]

Context of Ministry Paper

AME Church Mission Statement[99]

Packet of Mission statements

6:00 P.M. - 6:30 P.M. Devotional Period/Bible Study

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[98]George Barna, *Church Marketing: Breaking Ground for the Harvest* (Ventura: Regal Books, 1992), 237-40. A photocopy of this bible study was shared with the group.

[99]*The Doctrine and Discipline of the African Methodist Episcopal Church* (Nashville: AMEC Sunday School Union, 1993), 13.

Leader: Pastor Daryl Ingram

The group began with a ten minute period of prayer and praise singing several songs such as "I'll Fly Away". Members alternated praying for each other and the project.

For the next twenty minutes, Pastor Ingram led the bible study, "Receiving God's Vision for Your Ministry". The emphasis was an understanding of a congregational mission based on divinely given vision. Acts 13:1-3 was used to focus the discussion on what Historic Allen Chapel is doing and what Historic Allen Chapel should be doing.

6:30 P.M. - 7:00 P.M. Group Reports/Assignments

Leader: Pastor Daryl Ingram

The group continued its discussion of the internal survey. Preliminary results were compiled. It appeared that the congregation agrees that a written mission statement is needed. Issues of spirituality and church unity were primary concerns.

The group reviewed the AME Church mission statement and ones from other churches. The composition and construction of each statement were discussed. With these preliminary internal survey results in mind, the group was asked to construct a tentative mission statement.

The group decided not to conduct an external survey at this time. After the mission statement is completed, another group is to be commissioned to solicit the external view of Historic Allen Chapel and compare it to our mission

statement.

7:00 P.M. - 7:30 P.M. Biblical/Theological Session #1

Leader: Pastor Daryl Ingram

Pastor Ingram presented a three-part lecture discussing biblical resources, biblical texts that support the African American church and its mission, and theological support. For biblical resources, examples of translations, bible dictionary, concordance, and commentaries were presented. For biblical texts, example texts of support, Luke 4:18-19, Matt. 28:16-20, Acts 1-13, and 2 Cor. 5:19-21, were presented. For theological support, key doctrines such as Christology, ecclesiology, and pneumatology were discussed with appropriate authors and interpretation.

Session VIII - December 1, 1994

The mission statement group met in the basement of Historic Allen Chapel for one and a half hours, opening at 6:00 P.M.

Resources: Agenda

Bible Study: "God, Our Guide"[100]

Trimiew Handout

6:00 P.M. - 6:30P.M. Devotional Period/Bible Study

Leader: Pastor Daryl Ingram

The group began with a ten minute period of prayer

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[100]"God, our Guide," *Discipleship Journal*, January-February 1993, 55-56. A photocopy of this bible study was shared with the group.

and praise singing several songs such as "Victory is Mine". Members alternated praying for each other and the project.

For the next twenty minutes, Pastor Ingram led the bible study, "God, our Guide". The emphasis was an understanding of the divine will as guidance. Several scriptures were used to focus the discussion on how God does guide us. The group wrestled with personal acceptance of God's will.

6:30 P.M. - 7:30 P.M. Group Reports/Assignments

Leader: Pastor Daryl Ingram

The group compiled the results of the internal survey which can be found in Appendix J. Of 167 Historic Allen Chapel families, 57 families responded in the survey. The survey indicated congregational concern for a mission statement and their interests in spiritual unity as a congregation, spiritual salvation, teaching, and inactive members.

The group briefly compared versions of mission statements. No consensus was reached.

Session IX - December 8, 1994

The mission statement group met in the basement of Historic Allen Chapel from two and a half hours, opening at 6:00 P.M.

Resources: Agenda

Bible Study: "God, Our Guide"[101]

6:00 P.M. - 6:30 P.M. Devotional Period/Bible Study

Leader: Pastor Daryl Ingram

The group began with a ten minute period of prayer and praise singing several songs such as "What a Friend in Jesus, We Have". Members alternated praying for each other and the project.

For the next twenty minutes, Pastor Ingram led the bible study, "God, our Guide". The discussion from the previous on divine guidance continued. Questions 6-9 were used to focus the group discussion. Several ways that the Lord guides us were considered. The group wrestled with assurance of God's guidance.

6:30 P.M. - 7:00 P.M. Group Reports/Assignments

Leader: Pastor Daryl Ingram

The group continued to discuss the internal survey results and debated mission statement versions. The group agreed on a tentative mission statement.

7:00 P.M. - 8:30 P.M. Biblical/Theological Session

Leader: Dr. Darryl Trimiew

Dr. Trimiew presented an interactive lecture which led to a lengthy session. He discussed four areas: (1) early African American church history, (2) the church's mission as the mission of Jesus, (3) the concept of mission

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[101]"God, our Guide," *Discipleship Journal*, January-February 1993, 55-56. A photocopy of this bible study was shared with the group.

field, and (4) paradigms of churches.

Dr. Trimiew discussed the history of African American Christianity prior to 1865. Using a handout, he chronicled pivotal events in the religious development of African Americans. He correlated the importance of these events to the development of the mission of the African American church.

Dr. Trimiew correlated the mission of Jesus as expressed in Luke 4:18-19 with the church's mission. His premise was that the church should reflect its founder and head in orientation and mission.

Dr. Trimiew asked the group, What is your mission field? He related the definition of mission field with description of his congregation's mission field in south Fort Worth. He suggested that the determination of mission field is crucial in the development of mission.

Dr. Trimiew presented four paradigms of the church which are as follows:

1. Ethics of Character - developing Godly people
2. Ethics of Conscience - indirect and unintentional influence on society
3. Social Conscience - direct and intentional influence on society
4. With Power - direct and intentional action on society.

Dr. Trimiew maintained that a congregation characterizes itself by the paradigm that it generally uses.

Dr. Trimiew also recommended *Handbook for*

Congregational Studies as a resource for congregational analysis. This analysis will provide a basis to interpret the congregational aspirations and abilities.

This session was most productive because the concept of a mission statement for a church seemed to crystallize in the mind of the group. There was much discussion for the group.

Session X - December 15, 1994

The mission statement group met in the basement of Historic Allen Chapel for two and a half hours opening at 6:00 P.M.

Resources: Agenda
Bible Study: Psalm 147
Preliminary Mission Statement

6:00 P.M. - 6:30 P.M. Devotional Period/Bible Study
Leader: Pastor Daryl Ingram

The group began with a fifteen minute period of prayer and praise singing several songs such as "Thank You, Lord". Members alternated praying for each other and meditated on the goodness of God, thanking for our progress. This resulted in a spirited, thankful devotion.

For the next fifteen minutes, Pastor Ingram led a reflection on Psalm 147 as our focus text to consider how the Lord blessed us in the mission statement process. The group was thankful for the progress and was eager to

complete the mission statement.

6:30 P.M. - 8:30 P.M. Group Reports/Assignments

Leader: Pastor Daryl Ingram

The group debated the construction of the tentative mission statement and proposed changes for two hours. Word and phrase usage were primary issues of interest. The issue of spirituality was seen as vital to the congregation's interest. Also, the image of family as community or institution as another crucial concern. In fact, the final change was the exchange of "family" for "community". Since the group did not claim universality of Historic Allen Chapel's mission, the definitive article, "the", was avoided. Further, the phrase, "an Afrocentric presence of Jesus Christ" was indicative of the group's concern for the appropriateness of an African American expression of the church as the visible Body of Christ.

The group concurred on the following mission statement:

> Historic Allen Chapel African Methodist Episcopal Church is a Holy Ghost empowered Christian community of liberating and reconciling people, in which we adore God, we preach and teach the Word of God, and we serve the needy, as an Afrocentric presence of Jesus Christ, in and with Fort Worth and the surrounding community.

The group agreed to present the mission statement to the congregation's Official Board on January 9, 1995 and Quarterly Conference on January 16, 1995 for adoption and

confirmation.[102]

Evaluation Session - December 22, 1994

The mission statement group met in the basement of Historic Allen Chapel for one hour opening at 6:00 P.M. to assess the mission statement process. A process evaluation instrument distributed on December 18, 1994 was collected. Responses were discussed. The results of the process evaluation will be discussed in the next chapter. The group was very proud of the mission statement and pleased with the process.

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[102]The mission statement of Historic Allen Chapel AME Church was adopted by the Official Board, which is the congregation's administrative body, on January 9, 1995, and confirmed by the Quarterly Conference, which is the congregation's inspection body, on January 16, 1995.

CHAPTER 5

RESULTS OF THE MODEL

The Afrocentric model of ministry presented in chapter 4 produces a viable mission statement for Historic Allen Chapel AME Church which must be evaluated. The evaluation is based on the case study method. This chapter will present the results of the model of ministry, discuss the model's evaluation, and state some implications.

Summary of Model Implementation

The development of a mission statement for Historic Allen Chapel African Methodist Episcopal Church intends to strategically discern God's will for this congregation and focus it on a meaningful course through a single theological affirmation of direction and purpose. The significance of the mission statement process suggests that divinely given focus precedes successful Kingdom building and work. Thus, the mission statement is a significant focal point for church planning and activities.

The mission statement becomes the vehicle by which church planning and activities are coordinated and evaluated. It becomes a measuring standard of church achievement. Its principles become measurable objectives in

gauging quantifiable accomplishments.

Goals

The goals of this model were:

1. To develop spiritual discipline that produces harmony and spiritual discernment among the project group,

2. To develop discernment of God's unique will for Historic Allen Chapel in the Fort Worth community, and

3. To develop a mission statement that expresses the synthesis of God's will, the congregation's aspirations, and the community's needs.

These goals were addressed in a twelve week small group process using an interdisciplinary approach that interweaves spiritual discipline, bible study, Total Quality Management (TQM), Afrocentrism, and Black theology to uplift a mission statement. The group met ten times from September 15, 1994 to December 15, 1994 for one and a half hours normally each session. Appendix F indicates the actual composition of the sessions. The implemented process differed from the planned process due to scheduling conflicts which will be addressed as a learning.

The project group consisted of the pastor, and twelve lay persons. The lay group was diverse, ranging widely in age, gender, education, and tenure at Historic Allen Chapel. This varied lay cross-section provided a composite of the many congregants' interests. The small group process depended heavily on the diversity of the lay group.

The small group process consisted of three major segments; praise/prayer/bible study, group reports/action, and instructional modules. In the praise/prayer/bible study segment, the group worked on spiritually discerning God's will through personal enrichment and communal affirmation. The personal enrichment included a ten minute daily prayer period for the discernment of God's will for Historic Allen Chapel and the use of a daily devotional study guide such as the AME *Secret Chamber*. The effectiveness of this personal enrichment process was not formally measured, but the group's attitudes showed that some benefitted.

Secondly, the communal affirmation included three bible study emphases. The first bible study emphasis was God will for the church mission as expressed in two lessons developed by the writer on "God's Will for Humanity" using Ps. 8:4-6 and Gen. 2:18-25 and "Distinctiveness of Local Church Mission" using II Corinthians 5:17-21, Matt. 28:16-20, and Rev. 2-3. The second bible study emphasis was the need and process of spiritually discerning a God-given church mission as expressed in five lessons by George Barna in his book, *Church Marketing: Breaking Ground for the Harvest*. The third bible study emphasis was spiritual discernment of God's will in two lessons obtained from *Discipleship Magazine*, January, 1993. The communal affirmation integrated the personal enrichment with three bible study emphases producing the spiritual discipline for discernment

Chapel's core process? Realizing itself as a PAT, the group developed and administered a telephone survey to identify the church's core process and the need for a written mission statement after a heated discussion on surveys, methodologies, and question types. It was concluded that the church's core process is liberation and reconciliation through teaching.

With the analytic assessing methods in place, the Afrocentrism instruction focused the group on an ethnic cultural perspective. After two sessions on Afrocentrism totaling one hour of instruction on November 10 and 16, 1994, the group sensed a need for Afrocentric expression, but experienced difficulty in developing it. Lengthy discussion raged on how to be Afrocentric. The article, "What Does It Mean to be Black and Christian?" from the Kelly Miller-Smith Institute, Inc. galvanized the group's understanding of its Afrocentric perspective. Thus, Afrocentrism became the cultural perspective by which the group expressed itself.

The biblical/theological study provided scriptural and theological support for the mission statement through two sessions totaling two hours of instruction on November 17 and December 8, 1994. The first session emphasized the sources of scriptural/theological knowledge. The second session explained the biblical/theological framework, eloquently presented by Dr. Darryl Trimiew, Associate Dean

of Brite School of Divinity. His sociological analysis of the church truly enlightened the group and crystallized their thoughts in a single statement.

Goal 1 was particularly addressed through the praise/prayer/bible study segment leading the group to strong spiritual discipline that could discern God's will. Also, Goal 2 was addressed in the same segment with TQM training providing the group with a discernment of God-given will for Historic Allen Chapel. Goal 3 was addressed in the group report/action and instructional modules segments providing the necessary procedure to spiritually discern and develop a mission statement. The accomplishment of these three goals enabled this small group process to provide a clear mission statement for Historic Allen Chapel.

The resulting mission statement was adopted by the church's Official Board on January 9, 1995 and confirmed by the Quarterly Conference on January 16, 1995.

Evaluation of the Model

This Afrocentric model of ministry is evaluated on three bases, pre-test/post-test assessment, adoption of the mission statement by applicable congregational bodies, and the completion of the mission statement itself. Pre-test/post-test assessment measures the effectiveness of the small group process to produce a quality mission statement. Adoption of the mission statement by applicable

congregational bodies measures the congruence of the mission statement with congregational aspirations and its applicability to congregational concerns. The completion of the mission statement measures the integrity of the small group process to construct a valid mission statement on behalf of the congregation.

The basis of pre-test/post-test assessment is accomplished in two instruments: the Strategic Clarity Test for pre-testing and Post Evaluation for post-testing. The Strategic Clarity Test is the first part of the Stewardship Test Evaluation Profile (S.T.E.P.).[103] Appendix G shows an example of the Strategic Clarity Test and its scoring criteria. Post Evaluation is a information and opinion survey developed by the writer to analyze the small group process. Appendix H shows an example of the Post Evaluation.

The basis of adoption of the mission statement by applicable congregational bodies is accomplished through the Official Board's approval and the Quarterly Conference's concurrence. Each meeting must pass the mission statement in session for it to be legally binding for Historic Allen Chapel.

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[103]The Stewardship Test Evaluation Profile is a set of analytic tools to assess a congregation's stewardship potential and commitment. It is developed and distributed by Dr. Gregory G.M. Ingram, Senior Pastor of Oak Grove AME Church, Detroit, Michigan and a United Theological Seminary Doctor of Ministry graduate.

The basis of the completion of the mission statement is achieved by the conclusion of the small group process in a definitive mission statement. The mere fact that the mission statement is constructed is a validation of the small group process.

These three bases constitute the evaluation plan of this Afrocentric model of ministry. Let us look at the data assessment of these bases.

First, the pre-testing instrument, the Strategic Clarity Test, is completed by six of eight members of the mission statement group on September 15, 1994. The results are tabulated in Appendix I. Of the sixty possible responses, the survey yields fifty-nine. The affirmative (Yes) responses were thirty-three and the negative (No), twenty-six. The average positive response which is the total positive responses divided by the number of respondents, is 5.5. This measure is compared to the scoring criteria in Appendix I. The 5.5 average positive score suggests that the direction and purpose of Historic Allen Chapel is not too clearly defined to this group.

Further, an investigation of questions 1, 6, 8, and 9 indicates a similar lack of clarity of mission. The responses to these questions are fifty per cent positive and fifty per cent negative which further suggest confusion about the congregation's mission, since those questions demonstrate consistency and integrity of a congregation's

program.

Thus, the Strategic Clarity Test suggests that Historic Allen Chapel needs to clarify its mission. Since a written statement did not exist at that time, this suggests that the development of a written mission statement is appropriate.

The post-testing instrument, the Post Evaluation, is completed by eight of the nine active members of the mission statement group on December 22, 1994. The results are tabulated in Appendix J. The results show conclusions on the group profile, pre-process knowledge of Afrocentrism, Total Management, and mission statements, process component analysis, learnings, and mission statement satisfaction.

The group profile analysis, questions 1-6, indicates that a representative composition of the congregation was achieved. The group is comprised of all listed age ranges except one, is gender balanced, is well-educated with all members at least having some college, is fairly mature Christian with at least ten years of experience, is diverse in tenure at Historic Allen Chapel ranging from ten months to over seventy years, and is varied in professions. This variety and diversity of the group provides a wealth of ideas and information for the construction of a mission statement.

The pre-process knowledge of Afrocentrism, Total Management, and mission statements, questions 7-9, indicates

the understanding of the subjects by group members prior to the model implementation. The group had a strong awareness of Afrocentrism as shown in question 7. The group had a fair awareness of Total Quality Management as shown in question 8. The group had a good awareness of what a mission statement is as shown in question 9. Responses such as A1, C1, C2, and B4 as found in Appendix J, demonstrate the enhancement of the group's understanding of these concepts. The training on Afrocentrism, TQM, and mission statement development further equips the group's ability to articulate a mission statement.

The process component analysis indicates that the components--prayer & praise/bible study, group reports/actions, biblical/theological study, TQM study, and Afrocentrism study--were integral and appropriate to the small group process. Responses in questions 17-21 generally show a favorable opinion of the components. In fact, there were no "unhelpful" responses. The composition of the small group process seems appropriate.

The learnings indicate the group's synthesis of presented information and their applications of the small group process in the responses to questions 10, 11, and 13. Responses such as F1, H1, H2, and B4, show that teamwork was important to the group and process. Responses such as A2 and F2, show that the prayer & praise/bible study segment achieved its goal of spiritual empowerment of the group.

Also, responses such B3, F3, H3, A6, B7, and H7 suggest that the group was concerned about the attendance of group members, which hampers the full participation of all. A formal covenant process which was rejected by the group, might have encouraged better attendance yielding fuller participation.

The mission statement satisfaction demonstrates the group's appreciation of the mission in responses to questions 14 and 15. Responses to question 14 suggest a strong appreciation of the mission statement. All seven of the eight possible opinions are very positive. In fact, responses, A4, B5, C4, and H5 exhibit that the mission statement gives Historic Allen Chapel focal direction, which was the third goal of the model of ministry.

Second, the approval of the mission statement by the Official Board and Quarterly Conference demonstrates congregational concurrence of the statement. These representative bodies contain congregants who did not work on the mission statement. Their passage of this Afrocentric mission statement strongly indicates an endorsement on behalf of the congregation which the Official Board and Quarterly Conference represent. Further, since the presiding elder chairs the Quarterly Conference, the passage of the mission statement in his presence represents the approval of the entire AME Church, because the presiding elder is a duly constituted agent of the episcopacy and the

connectional church.

Third, the completion of the mission statement denotes process validity. Despite the numerous absences, changed meetings, changed format, and a hundred other disruptions, the group has distilled the mission statement through the spiritual discernment of God's will for Historic Allen Chapel. The mission statement validates the effectiveness of the model.

Implications

This model of ministry intended to produce a clear understanding of Historic Allen Chapel's mission through listening to its members and God. The results of the model suggest several learnings that have implications for future use of this model.

Learnings and Related Significance

One significant learning that helped the group greatly was the difference between mission and vision, where vision is the picture and mission, the frame around it. The group yearned for a clear vision which I as the pastor had to provide for them. Fortunately, for the past three years I have already articulated a vision statement for each year. The overall vision for Historic Allen Chapel easily emerged from the previous vision statements.

Another surprising learning was the authority rendered

to pastoral leadership in an African American church, even in this decade. I had previously believed that the contemporary African American church would be much more collegial than in other eras. That is true, yet a considerable amount of authority was given to the writer by the group to determine the actual composition of the mission statement. Fortunately, encouragement of active group participation ensured a communal expression, not just a pastoral perspective.

Another learning was the struggles with TQM and Afrocentrism, although there is good awareness of these subjects in the group. The struggle with TQM was due to the group's unfamiliarity with this contemporary management style, although three members were intricately aware of TQM and have used it in their employment. The struggle with Afrocentrism resulted from an Eurocentric bias in African American people through the dominant cultural educational system and the American culture. The necessity of an Afrocentric perspective developed slowly, but consensus evolved quickly after considerable discussion during the study blocks.

Another learning was the necessity of a formal covenant process. The group experienced difficulty in organization and committee implementation. This difficulty resulted from the failure of group members to attend every session. Originally, a formal covenant process was recommended, but

the group in the design phase rejected it. Thus, the process would have been better served with a written covenant commitment, rather than oral commitment.

Group organization and committee implementation were also affected adversely by the full Fall denominational scheduling and parental events such as athletics contests. Perhaps other periods of the year might be less hectic. Attention should be given to the scheduling of other events in planning the dates of implementation.

A final learning was the need of ethnocentrism in theology. It was now abundantly clear that an ethnic cultural perspective is important in one's theological understanding of God, because it is only through a commonly agreed upon set of symbols that humanity communicates. Communication is particular to that set of symbols. The power of communication is not resident in the symbols themselves, but in the meaning and purpose behind the symbols.

Similarly, the Church has affirmed that rites and rituals in and of themselves are not salvific, but through our faithful action in God, the rites and rituals function with the power of God in them to the salvation of many. God's power, like the meaning and purpose to communication, produces the results. Yet the context, symbols for communication and rites and rituals for the Church, functions as the medium of dialogue and exchange. Then the

ethnic cultural perspective is germane to the development of theological perspective because it is the very means of dialogue and exchange.

Thus, each congregation has a specific God-given mission which must be culturally articulated for that particular context. Ethnocentrism is important for mission development whether subliminally assumed or consciously stated. God has a special mission for each Christian congregation. Historic Allen Chapel has found her mission in this spiritual discerning process.

The Replicable Model

The replicable Afrocentric model of ministry does not claim universal application, but suggests, with cultural adaptation, usefulness in various cultural settings, because it is content-driven out of an unique context. The replicable model involves an interdisciplinary approach utilizing theological resources and contemporary management resources including group bible study, group devotional/praise, Total Quality Management, and biblical/theological instruction. The group should be comprised of the pastor and ten to twelve members who will be catalysts for the congregational expression of the congregation's mission.

The process should consist of eight to twelve one and a half hour sessions depending on the congregational awareness

of its demographics, mission, and purpose. Redefining an existing mission statement should require only eight sessions while a newly developed one might require twelve sessions.

The general session format should be three thirty-minute blocks for praise/prayer/bible study, group reports/action, and instruction. The praise/prayer/bible study block focuses on spiritual discernment and God's will promoting communal understanding. The group reports/action block fosters research of demographics, biblical and theological inquiry, congregational analysis and the careful crafting of the mission statement. The instruction block equips and enhances the group's skills to develop the mission statement through study of Total Quality Management, a culturally derived perspective, and biblical/theological foundations of the congregation's mission.

The process will be undergirded spiritually by the group bible study and devotional/praise discerning God's will for the church, sociologically by TQM emphasizing full participation of the entire congregation in goal setting and decision-making, and intellectually by biblical/theological instruction providing a solid analytic perspective.

Two compelling questions should anchor the group's quest for the mission statement. These questions are:

1. What is the will of God for the church universal and this church individually?
2. What is the nature and mission of the church,

universally, denominationally, and locally?

Thus, the replicable model of ministry can produce a mission statement which properly orients a congregation in God's will for adoration, worship, praise, and service.

CHAPTER 6

REFLECTIONS/CONCLUSIONS

Now, Historic Allen Chapel AME Church has a vibrant mission statement. Before the congregation moves on to enact this Afrocentric mission in Fort Worth and its surrounding community, let us take a few moments to reflect on this work.

One of the affirmations of this model of ministry is the assertion of the positive effects of ethnocentrism and its necessity in a theologizing process. Ethnocentrism as a cultural expression of life is unavoidable. In fact, its usage by persons of all ethnicity is so pervasive and automatic that it resembles the breathing of a person. So automatic is breathing that one scarcely knows that it occurs. Similarly, every ethnic group uses ethnocentrism and is ethnocentric.

This perspective is vital in America where a community of ethnic groups coexist, unlike any place else in the world. This coexistence produces a tension that rises out of diversity of persons and their cultures. The tension can be divisive, or inclusive. At the point of this tension, the noble experiment of America, a multi-cultural, multi-ethnic society, can actualize the potential of true human

community.

Afrocentrism declares that its particularism toward Africa is only one of many ways to express one's self. It affirms that each ethnocentric expression is essential for full participation of the human community. It confirms that the greatest benefit of diversity is what diversity adds to community as the particular voices in choir--soprano, alto, tenor, and bass--enhances and enriches the melody of the choral music. Afrocentrism enriches for African people in America and other ethnic groups who benefit directly from the positive self-imaging of African Americans. This promotes and develops a more wholesome, comprehensive, cohesive American culture and society.

Another affirmation is the applicability of this model. The term, Afrocentric, normally would suggest that only African American people and churches can use this model. However, as previously mentioned, Afrocentrism is a chosen perspective that views the world wholistically through African cultural lens. Non-African Americans can be Afrocentric by the choice of an African worldview. More importantly, one can insert another ethnocentric perspective for Afrocentrism and the model is equally effective. The model is cross-cultural in the sense that adaption of one's culture is critical for implementation. Thus, the model depends on cultural adaptation for its effective utilization.

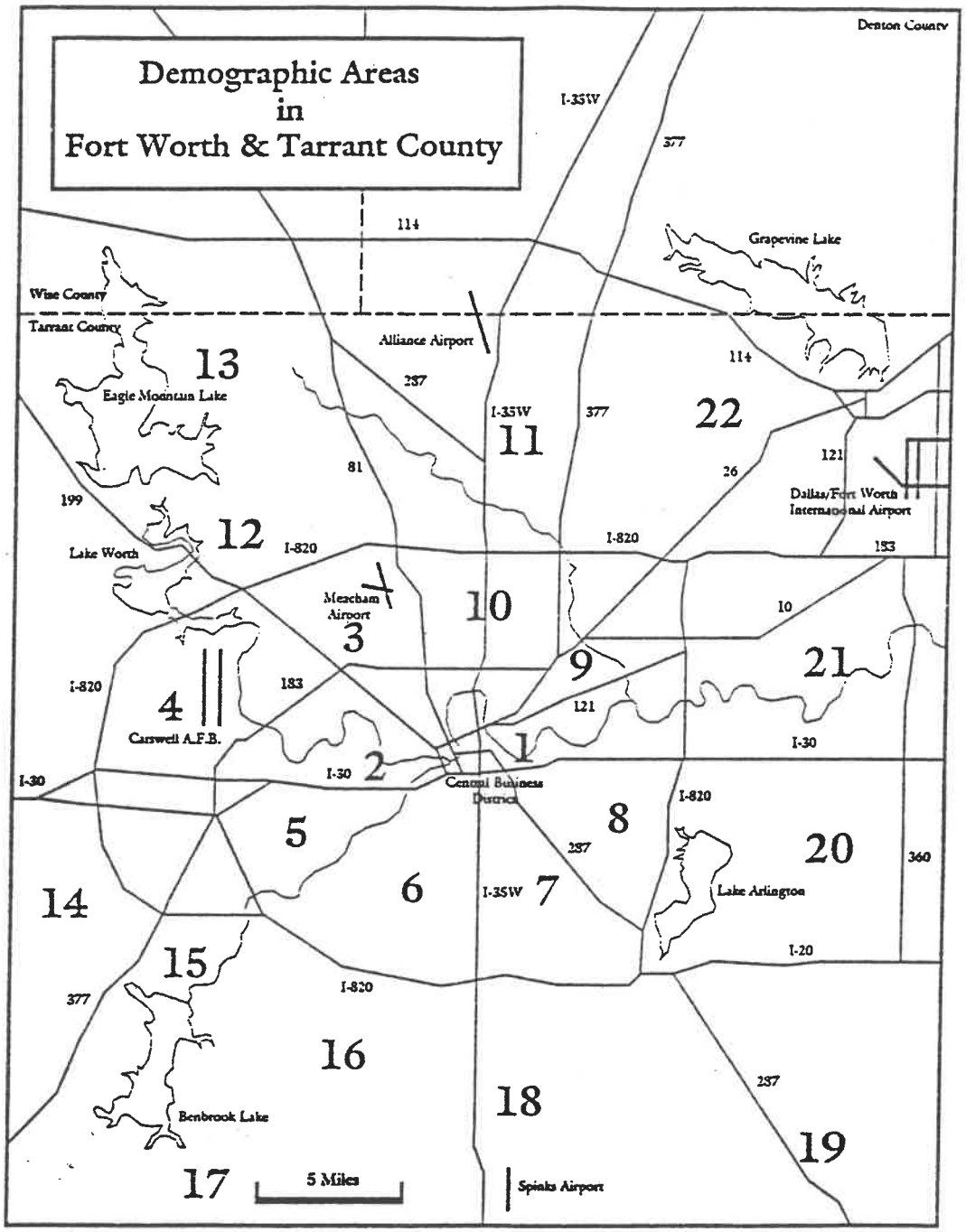
Another affirmation is the tremendous value of teamwork and shared leadership. The use of Total Quality Management enhances an appreciation of the Christian doctrine, priesthood of all believers. TQM, which values input from all sectors of an organization, affirms that ministry in the Christian church must be done in community by colleagues whose functions are different but whose purpose is the same. Working together and shared responsibility for developing a mission statement exemplify the essence of teamwork and shared leadership. Teamwork and shared leadership are crucial to the implementation of this model of ministry.

In conclusion, this Afrocentric model of ministry affirms the church's vital role as God's guardian in our community against nihilism and its everpresent threat. Through the process of spiritually discerning God's will for a congregation and prayerfully articulating an appropriate mission statement, an African American church can continue its legacy of service as a hedge against hopelessness. This grass-roots developed theological affirmation produces direction and a rallying cry for a congregation hoping to enhance and increase its commitment to God, and the liberation and reconciliation of God's people. For Historic Allen Chapel African Methodist Episcopal Church, the newly created mission statement challenges this one hundred twenty-five year old congregation to greater adoration of

God and service to God's people for the next one hundred twenty-five years.

APPENDIX A

Demographic Areas in Fort Worth & Tarrant County



APPENDIX B

TABLE 4

HISTORIC ALLEN CHAPEL AME CHURCH
MEMBERSHIP DISTRIBUTION BY AGE & SEX

Age	Members	Male	Female
90+	4	1	3
80-89	76	11	15
70-79	53	16	37
60-69	63	26	37
50-59	49	18	31
40-49	34	7	27
30-39	31	5	26
20-29	19	3	16
10-19	61	23	38
Under 10	86	41	45
Total	426	151	275

APPENDIX C

TABLE 5

HISTORIC ALLEN CHAPEL AME CHURCH
MEMBERSHIP DISTRIBUTION BY DEMOGRAPHIC AREA

Area	Members
1	41
4	24
5	33
7	81
8	87
10	17
11	9
15	17
16	44
18	25
20	28
21	15
22	5

APPENDIX D

PROPOSED PROJECT PLAN

Historic Allen Chapel AME Church
Mission Statement Group

I. Project Objective:

The intent of this project is the articulation of a mission statement for Historic Allen Chapel AME Church. The project group will act as a catalyst for the congregation to define God's will for Historic Allen Chapel in the Fort Worth community.

II. Project Associates

Dr. James E. Guinn, III	Sis. Earnestine Moffett
Sis. Mary Standifer	Sis. Yolanda Flint
Bro. Joseph Blair	Sis. Carolyn Cooper
Sis. Jessyl Thomas	Bro. Wayman Dever

Consultant Team

Dr. Darryl Trimiew, Professor, Brite School of Divinity, Texas Christian University, Fort Worth, Texas

Dr. Lynn R. Mims, Pastor, Christ United Methodist Church, Oklahoma City, Oklahoma

Christopher Bottoms, Consultant, Total Quality Managment, Garland, Texas

Dr. David Marx, Pastor/Consultant in Mission Statement Development, Irving, Texas

III. Project Design

A. Timeline

1. Design Phase - September 1- September 14

2. Implementation Phase - September 15 - December 1

3. Evaluation Phase - December 2 - December 16

B. Project Structure

Schedule of Events

Session I

7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 7:45pm	Organization/Task Assignments

	Leader: Pastor Daryl Ingram
7:45 pm - 8:30pm	TQM Training Session #1 Leader: Bro. Chris Bottom
Session II	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 7:45pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
7:45 pm - 8:30pm	TQM Training Session #2 Leader: Bro. Chris Bottom
Session III	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	TQM Training Session #3 Leader: Bro. Chris Bottom
Session IV	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	Afrocentricism Session #1 Leader: Pastor Daryl Ingram
Session V	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	Afrocentricism Session #2 Leader: Pastor Daryl Ingram
Session VI	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	Biblical/Theological Session #1 Leader: Dr. Darryl Trimiew

Session VII		
	7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
	7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
	8:00 pm - 8:30pm	Biblical/Theological Session #2 Leader: Dr. Darryl Trimiew
Session VIII		
	7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
	7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
	8:00 pm - 8:30pm	Biblical/Theological Session #3 Leader: Dr. Darryl Trimiew
Session IX		
	7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
	7:30 pm - 8:30pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
Session X		
	7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
	7:30 pm - 8:30pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
Session XI		
	8:00 am - 9:30am	Sermon I Leader: Pastor Daryl Ingram
	11:00 am - 1:00pm	Sermon I Leader: Pastor Daryl Ingram
Session XII		
	8:00 am - 9:30am	Sermon II Leader: Pastor Daryl Ingram
	11:00 am - 1:00pm	Sermon II Leader: Pastor Daryl Ingram

Time Utilization

Devotional Period/Bible Study (8 sessions)	4.0 hours
Organization/Task Group Reports (8 sessions)	4.5 hours
Total Quality Management Training (3 sessions)	2.0 hours
Biblical/Theological Instruction (3 sessions)	1.5 hours
Sermon I/II (4 sessions)	7.0 hours
Total Time Involvement	**19.0 Hours**

C. Milestones

Task	Due Date
* Organization of Task Group/Assignments	Sep 15
* Preliminary Internal/External Survey Reports	Oct 06
* Completed Internal/External Survey Reports	Oct 20
* First Draft of Mission Statement	Nov 03
* Final Draft of Mission Statement	Nov 17
* Submit Mission Statement to Official Board	Dec 05
* Submit Mission Statement to Quarterly Conference	Jan 16

APPENDIX E

APPROVED PROJECT PLAN

Mission Statement Group Project Schedule

A. Timeline

1. Design Phase - September 1-15, 1994
2. Implementation Phase - September 15 - December 4, 1994
3. Evaluation Phase - December 4-15, 1994

B. Structure

Schedule of Implementation Phase

September 15, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Organization/Project Introduction
October 6, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 7:45pm	Organization/Task Assignments Leader: Pastor Daryl Ingram
7:45 pm - 8:30pm	TQM Training Session #1 Leader: Bro. Chris Bottom
October 13, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 7:45pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
7:45 pm - 8:30pm	TQM Training Session #2 Leader: Bro. Chris Bottom
October 20, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	TQM Training Session #3 Leader: Bro. Chris Bottom
October 27, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	Afrocentricism Session #1 Leader: Pastor Daryl Ingram

November 3, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	Afrocentricism Session #2 Leader: Pastor Daryl Ingram
November 10, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	Biblical/Theological Session #1 Leader: Dr. Darryl Trimiew
November 17, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	Biblical/Theological Session #2 Leader: Dr. Darryl Trimiew
November 20, 1994	
8:00 am - 9:30am	Sermon I Leader: Pastor Daryl Ingram
11:00 am - 1:00pm	Sermon I Leader: Pastor Daryl Ingram
November 27, 1994	
8:00 am - 9:30am	Sermon II Leader: Pastor Daryl Ingram
11:00 am - 1:00pm	Sermon II Leader: Pastor Daryl Ingram
November 29, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	Biblical/Theological Session #3 Leader: Dr. Darryl Trimiew
December 1, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:30pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram

December 4, 1994

8:00 am - 9:30am	Sermon III Leader: Pastor Daryl Ingram
11:00 am - 1:00pm	Sermon III Leader: Pastor Daryl Ingram

Time Utilization

Devotional Period/Bible Study (8 sessions)	4.0 hours
Organization/Task Group Reports (8 sessions)	4.5 hours
Total Quality Management Training (3 sessions)	2.0 hours
Biblical/Theological Instruction (3 sessions)	1.5 hours
Sermon I/II (4 sessions)	7.0 hours
Total Time Involvement	**19.0 Hours**

C. Milestones

Task	Due Date
* Organization of Task Group/Assignments	Sep 29
* Preliminary Internal/External Survey Reports	Oct 27
* Completed Internal/External Survey Reports	Nov 03
* First Draft of Mission Statement	Nov 17
* Final Draft of Mission Statement	Dec 01
* Submit Mission Statement to Official Board	Dec 05
* Submit Mission Statement to Quarterly Conference	Jan 16

Required Reading:
Jones, Ezra Earl, *Quest for Quality in the Church*. Nashville: Discipleship Resources, 1994. Chapters 1-5 September 29

APPENDIX F

Schedule of Actual Project Implementation

September 15, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Bible Study: "God's Will for Humanity" Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Organization/Project Introduction
Ocbober 6, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Bible Study: "Distinctiveness of Local Church Mission" Leader: Pastor Daryl Ingram
7:30 pm - 7:45pm	Organization/Task Assignments Leader: Pastor Daryl Ingram
7:45 pm - 8:30pm	TQM Training Session #1 Leader: Pastor Daryl Ingram
October 13, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 7:45pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
7:45 pm - 8:30pm	TQM Training Session #2 Leader: Pastor Daryl Ingram
October 22, 1994	
7:00 pm - 7:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
7:30 pm - 8:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
8:00 pm - 8:30pm	TQM Training Session #3 Leader: Pastor Daryl Ingram
November 10, 1994	
6:00 pm - 6:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
6:30 pm - 7:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
7:00 pm - 7:30pm	Afrocentricism Session #1 Leader: Pastor Daryl Ingram
November 16, 1994	
6:00 pm - 6:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
6:30 pm - 7:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
7:00 pm - 7:30pm	Afrocentricism Session #2 Leader: Pastor Daryl Ingram

November 17, 1994

6:00 pm - 6:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
6:30 pm - 7:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
7:00 pm - 7:30pm	Biblical/Theological Session #1 Leader: Pastor Daryl Ingram

December 1, 1994

6:00 pm - 6:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
6:30 pm - 7:30pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram

December 8, 1994

6:00 pm - 6:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
6:30 pm - 7:00pm	Task Group Reports/Assignments Leader: Pastor Daryl Ingram
7:00 pm - 8:30pm	Biblical/Theological Session Leader: Dr. Darryl Trimiew

December 15, 1994

6:00 pm - 6:30pm	Devotional Period/Bible Study Leader: Pastor Daryl Ingram
6:30 pm - 8:30pm	Task Group Reports/Assignments Activity: Completed Mission Statement Leader: Pastor Daryl Ingram

Time Utilization

Devotional Period/Bible Study (10 sessions)	5.0 hours
Organization/Task Group Reports (10 sessions)	8.0 hours
Total Quality Management Training (3 sessions)	2.0 hours
Afrocentrism Instruction (2 sessions)	1.0 hours
Biblical/Theological Instruction (2 sessions)	2.0 hours
Total Time Involvement	18.0 Hours

Milestones

Task	Completed
* Organization of Task Group/Assignments	Oct 6
* Preliminary Internal/External Survey Reports	Oct 22
* Completed Internal/External Survey Reports	Nov 10
* First Draft of Mission Statement	Dec 08
* Final Draft of Mission Statement	Dec 15
* Submit Mission Statement to Official Board	Jan 05
* Submit Mission Statement to Quarterly Conference	Jan 16

S.T.E.P.

The Stewardship Test Evaluation Profile

Step I Missions And Ministry (Strategic Clarity Test)

1. Everyone in a leadership position is able to articulate the same mission and ministry statement. ___ Yes ___ No

2. The local church vision and mission could be expressed and understood in two or three sentences. ___ Yes ___ No

3. The mission of the church guides the day-to-day operations of the facilities and involvement of people. ___ Yes ___ No

4. The church's ministry is the basis for the organization's planning procedures. ___ Yes ___ No

5. All members, particularly leaders, are aware of the church's basic ministry goals. ___ Yes ___ No

6. The biblical, theological and denominational beliefs are understood, supported and taught. ___ Yes ___ No

7. The church's mission statement is the guiding factor. ___ Yes ___ No

8. The budget programs and ministry decisions are made by the board and commission conference in relationship to the church's mission. ___ Yes ___ No

9. Church meetings are informative and inspirational, not dull and reactionary. ___ Yes ___ No

10. There are on-going meetings to process, critique, refine and monitor the budget, mission and ministry of the church. ___ Yes ___ No

Step III Scoring

On each test, add up the yes and no responses. On the clarity test, here are some guidelines:

9-10 yeses: Your church gets an A+. Your mission is probably clear and well defined, and it is used as a conceptual framework for the daily operations of ministering to members of your congregation and community.

7-8 yeses: Not bad, but room for improvement.

5-6 yeses: At best there is a mist which clears momentarily to reveal your direction.

0-4 yeses: Your church is in a hand-to-mouth situation, is purely reacting to its environment, and does not seriously intend to develop.

In the clarity test, question 1, 6, 8, and 9 may be the most important, since they deal with consistency and the integrity of the process. So, no matter what your overall score is, these areas constitute fundamental aspects to improve and reinforce.

In the implementation test, here are the guidelines:

9-10 yeses: Your church is highly effective at implementing its mission and ministry.

7-8 yeses: Your church implements strategy well as a general rule, but it may have some minor problems with given organizations or personalities in leadership roles.

5-6 yeses: Implementation is poor, and the church is probably in the habit of asking "What went wrong?"

0-4 yeses: There isn't the slightest deliberate relationship between the church leadership organization and what the church actually is trying to develop and potentially become. No one seems to understand that, and no one really cares.

In this test, all ten questions are vitally important, with number 1 perhaps first among equals. If you took the tests individually, you should have a personal assessment of the church's mission, ministry and how to make it happen. If you took the tests with a group, comparing notes will tell you how accurate your perceptions are. (Strong inconsistencies among the responses will lower the scoring for everyone in the clarity test!)

Post Evaluation

Name _____

Please circle the appropriate letter corresponding to your desired answer or write your answer in the allocated space.

1. Which age range are you in?

   a. 20-29
   b. 30-39
   c. 40-49
   d. 50-59
   e. 60-69
   f. 70 & up

2. What is your gender?

   a. Female
   b. Male

3. What is your educational attainment?

   a. Some high school
   b. High school degree
   c. Some college
   d. Bachelor degree
   e. Masters/Doctoral degree

4. What year did you become a Christian and where? _____

5. How long have you been a Historic Allen Chapel member? _____

6. How are you employed?

   a. Professional-doctor/teacher
   b. Managerial
   c. Clerical
   d. Laborer
   e. Self employed
   f. Retired

Before this mission statement group process, which of the following terms were you aware of?

7. Afrocentrism — a. Not all b. Somewhat aware c. Very aware

8. Total Quality Management(TQM) — a. Not all b. Somewhat aware c. Very aware

9. Mission Statement — a. Not all b. Somewhat aware c. Very aware

10. What did you learn?

11. What did you really enjoy?

12. What did you not enjoy?

13. How was the process helpful to you in your assignment?

14. How do you feel about the developed mission statement?

15. Would you participate in another group like this one?

16. What improvements can be made in the mission statement process?

Evaluate the components of the process.

17.	Prayer & Praise/Bible Study	a. Very helpful	b. Helpful	c. Not helpful
18.	Group Reports/Actions	a. Very helpful	b. Helpful	c. Not helpful
19.	Biblical/Theological Study	a. Very helpful	b. Helpful	c. Not helpful
20.	TQM Study	a. Very helpful	b. Helpful	c. Not helpful
21.	Afrocentrism Study	a. Very helpful	b. Helpful	c. Not helpful

Other comments:

APPENDIX I

TABLE 6

STRATEGIC CLARITY TEST RESULTS
September 17, 1994

Question	Yes	No
1	2	4
2	2	4
3	6	0
4	4	2
5	2	4
6	4	2
7	4	2
8	3	2
9	3	3
10	3	3
Total	33	26

APPENDIX J

Mission Statement Group

Post Evaluation Report

December 31, 1994

1. Which age range are you in?

a. 20-29	0
b. 30-39	1
c. 40-49	2
d. 50-59	2
e. 60-69	2
f. 70 & up	1

2. What is your gender?

a. Female	5
b. Male	3

3. What is your educational attainment?

a. Some high school	0
b. High school degree	0
c. Some college	3
d. Bachelor degree	3
e. Masters/Doctoral degree	2

4. What year did you become a Christian and where?

14 years
32 years
40 years
25 years
25 years
70 years
11 years

5. How long have you been a Historic Allen Chapel member?

10 months
4 years
10 years
60 years
25 years
2 1/2 years
70 years
2 years

6. How are you employed?

a. Professional-doctor/teacher	2
b. Managerial	3
c. Clerical	1
d. Laborer	0
e. Self employed	1
f. Retired	1

Before this mission statement group process, which of the following terms were you aware of?

7.	Afrocentrism	a. Not all	1
		b. Somewhat aware	1
		c. Very aware	4
8.	Total Quality Management(TQM)	a. Not all	2
		b. Somewhat aware	2
		c. Very aware	2
9.	Mission Statement	a. Not all	0
		b. Somewhat aware	5
		c. Very aware	2

10. What did you learn?

A1 I learned a great deal about Afrocentrism.

B1 That our group was a perfect of God in action. It makes "real" the statement "With God all things are possible."

C1 Some thing about all of the above.

F1 I learned patience & a greater sense of respect for teamwork.

G1 What the functions of the Church as a part of Missions is commissioned to do.

H1 How the process of writing a mission statement works & the involvement necessary by everyone.

11. What did you really enjoy?

A2 I enjoyed the entire process of coming up with a mission statement, but I particularly enjoyed the prayer & praise/bible study portion.

B2 Talking with some of the members when doing the survey.

C2 Biblical/theological study & Afrocentrism.

F2 I enjoyed the bible studies that were conducted prior to each session.

G2 The Speaker, Dr. Darryl Trimiew.

H2 The activities of the group & working together as a group to accomplish such a meaningful task!

12. What did you not enjoy?

B3 The changing of the meeting days and time.

F3 I didn't enjoy the fact that I was unable to complete all sessions.

G3 Nothing I did not enjoy. Enjoyed everything.

H3 Everyone did not participate on a regular basis.

13. How was the process helpful to you in your assignment?

A3 The process was helpful.

B4 The Quality Management process encourages team work and it alone helps one become more familiar with the members of the church. It is a good tool. Also, in assisting one with understanding of certain subjects and or topics.

C3 I feel that the components that were included in the process were very helpful.

F4 The encouragement to complete each assigned task was made easier.

G4 Fulfilling my work in the community.

H4 The process helped me focus on the assignment that I had.

14. How do you feel about the developed mission statement?

A4 I feel that the mission statement develop gives Allen Chapel a direction to move in. The statement gives Allen a purpose.

B5 I think the statement is a fair and true statement of what a Christian is really about.

C4 I know that mission statement has helped me to develop a clearer view of our church and purpose.

E1 The mission statement is very adequate, for our church.

F5 I feel the statement has a simple, but power message.

G5 Taught me more about the functions of the Church and Missions.

H5 I feel very good about the mission statement that we developed. I feel that it encompasses the direction and purpose of Historic Allen Chapel A.M.E. Church.

15. Would you participate in another group like this one?

A5 Yes

B6 Yes

C5 Yes, more study in this area is needed.

D1 Not interested at this time.

F6 Yes

G6 Yes

H6 Yes, of course.

16. What improvements can be made in the mission statement process?

A6 The only improvement I can think of is that committee members need to attend the sessions to come up with the mission statement. This could mean that there should be less meetings, maybe somehow shorten the process.

B7 More input from all members of the team.

C6 More time.

B7 I don't feel that it should be changed at all.

G7 None

H7 More group participation.

Evaluate the components of the process.

17.	Prayer & Praise/Bible Study	a. Very helpful	6
		b. Helpful	1
		c. Not helpful	0
18.	Group Reports/Actions	a. Very helpful	2
		b. Helpful	5
		c. Not helpful	0
19.	Biblical/Theological Study	a. Very helpful	6
		b. Helpful	1
		c. Not helpful	0
20.	TQM Study	a. Very helpful	1
		b. Helpful	6
		c. Not helpful	0
21.	Afrocentrism Study	a. Very helpful	4
		b. Helpful	3
		c. Not helpful	0

Other comments:

D2 Not enough sessions attended to express likes or dislikes. Try for more young adult involvement.

H8 Thanks for asking me to be involved in the process of developing the mission statement for Historic Allen Chapel A.M.E. Church.

Mission Statement Group
November 10, 1994

Agenda

I. Devotional Period/Bible Study (See handout)

II. Committee Discussion

a. Surveys

1. Internal

2. External

b. Meetings

III. Afrocentricism

HISTORIC ALLEN CHAPEL A.M.E. CHURCH
INTERNAL SURVEY

HELLO_____ MY NAME IS _____AND I'M A MEMBER OF ALLEN CHAPEL AND WE'RE CONDUCTING A SURVEY FOR PASTOR INGRAM. IF YOU HAVE A FEW MINUTES I WOULD LIKE TO ASK YOU A FEW QUESTIONS ABOUT OUR CHURCH'S MISSION, WHICH IS ITS PURPOSE.

(1) ALLEN CHAPEL SHOULD HAVE A WRITTEN MISSION STATEMENT.

(A) STRONGLY AGREE
(B) AGREE
(C) DISAGREE
(D) STRONGLY DISAGREE

(2) WHICH OF THE FOLLOWING ITEMS SHOULD ALLEN CHAPEL CONCENTRATE ON?

(A) WORSHIP SERVICES
(B) BIBLE STUDY/TEACHING
(C) COMMUNITY INVOLVEMENT
(D) FINANCIAL ASSISTANCE
(E) PEER SUPPORT GROUPS
(F) ANY OTHER ACTIVITIES YOU WOULD CARE TO SUGGEST_____

(3) HOW DO YOU FEEL ALLEN CHAPEL BEST MEETS YOUR NEEDS AS A MEMBER?

(A) SPIRITUALLY
(B) BENEVOLENTLY
(C) INFORMATIVELY
(D) SOCIALLY/FELLOWSHIP

(4) WHAT DO YOU FEEL GOD IS CALLING ALLEN CHAPEL TO DO?

THANK YOU FOR YOUR TIME. GOD BLESS YOU AND WE'LL SEE YOU IN CHURCH ON SUNDAY.

Afrocentricism

1. What is Afrocentricism? Why is it important to the African American Church?

2. The Development of Afrocentricism

   a. African centeredness

   b. African world view

   c. Afrocentric thought

      1) Karenga

      2) Astante

3. The Impact on our Theology (Black Theology)

4. Afrocentricism & the Church

   a. What does it means to be Black & Christian?

   b. What scriptures depict the Black church and its witness to the world?

   c. What is a mission of an Afrocentric church?

Mission Statement Group
November 16, 1994

Agenda

I. Devotional Period/Bible Study (See handout)

II. Committee Discussion

a. Surveys

1. Internal

2. External

b. Meetings

III. Afrocentricism

Biblical & Theological Resources

1. Support for Biblical Resources

   a. Translations

   b. Bible Dictionary

   c. Concordances

   d. Commentaries

   e. Other

2. Biblical texts that support the Black church and its mission

3. Theological support

   a. Important doctrines

   b. Key authors

   c. Interpretation

Mission Statement Group
November 17, 1994

Agenda

I. Devotional Period/Bible Study (See handout)

II. Committee Discussion

a. Surveys

1. Internal

2. External

b. Meetings

c. Review of Mission Statements

III. Biblical & Theological Resources

Mission Statement Group
December 1, 1994

Agenda

I. Devotional Period/Bible Study (See handout)

II. Committee Discussion

a. Internal Survey Results

b. Other Church Mission Statements

Mission Statement Group
December 8, 1994

Agenda

I. Devotional Period/Bible Study (See handout)

II. Committee Discussion

a. Internal Survey Results

b. Proposed Mission Statements

III. Biblical & Theological Resources
Lecture: Dr. Darryl Trimiew

Mission Statement Group
December 15, 1994

Agenda

I. Devotional Period/Bible Study

Psalm 147

II. Committee Discussion

a. Finalize the composition of Mission Statement

Mission Statement Group
December 22, 1994

Agenda

I. Devotional Period

II. Committee Discussion

a. Post Evaluation Form completion

b. Discussion of issues and concerns

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